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THE NYAISHES
OR
ZOROASTRIAN LITANIES

COLUMBIA UNIVERSITY
INDO-IRANIAN SERIES

EDITED BY

A. V. WILLIAMS JACKSON

PROFESSOR OF INDO-IRANIAN LANGUAGES
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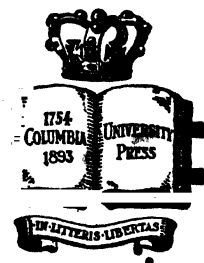
THE NYAISHES OR ZOROASTRIAN LITANIES

AVESTAN TEXT
WITH THE
PAHLAVI, SANSKRIT, PERSIAN
AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED
WITH NOTES

BY
MANECKJI NUSSERVANJI DHALLA, A.M., PH.D.

KHORDAH AVESTA, PART I



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TO
KHARSHEDJI RUSTAMJI CAMA
PARSI PIONEER OF ZOROASTRIAN STUDIES
IN INDIA

PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *āśrapāiti*; and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,
May 25, 1908.

CONTENTS

	PAGE
INTRODUCTION	ix
BIBLIOGRAPHY	xix
ABBREVIATIONS	xxi
TEXT AND TRANSLATION OF THE NYAISHES:	
1. Khurshed Nyaish	2
2. Mihr Nyaish	66
3. Mah Nyaish	82
4. Aban Nyaish	112
5. Atash Nyaish	134
COLLATION OF THE PAHLAVI MANUSCRIPTS:	
1. Khurshed Nyaish	191
2. Mihr Nyaish	202
3. Mah Nyaish	204
4. Aban Nyaish	208
5. Atash Nyaish	213
NOTES.	227

INTRODUCTION

The Nyaishes. The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardivisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

Scope and Arrangement. In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883.

Edalji Keresaspji Antia

- A Without colophon. Akin to U₂. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

- M₁ Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (= 1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.

M₂ Without colophon. Akin to U₂.

M₃ Without colophon. Akin to U₂.

Mehrji Rana Library, Navsari

- Mr₁ Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U₂. It has an interlinear Persian version. Good.
- Mr₂ Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

Other Manuscript Material. Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

J₁₅ This manuscript gives the version of the Khurshed Nyaish.

J₅₈ This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

• University Library, Copenhagen

K₁₈ This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M. This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P₁₄ This contains all the Nyaishes.

Lithographed Pahlavi Text. In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

Persian Manuscript. My Persian text is based on L₂₆, used also by Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr_{1,2}. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

Gujarati Version. The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāes tathā Iašt māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

Method Adopted in Transliterating Pahlavi. The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

Difficulties of the Iranian Translators. It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

Value of the Traditional Versions. By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thorough-going linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the Nyaishes are the following: *paṭā-xʷā-stāti-*, *zarənumant-sūra-* (Ny. 1. 8), *tāščā tāščā* (Ny. 1. 16), *gao.čīdṛa-*, *paiti.dāti-* (Ny. 3. 1), *xʷādrō.nahi-* (Ny. 3. 10), *huḇrāti-*, *uštā-bərāti-*, *vantā.bərāti-* (Ny. 5. 13), *āzō.bag-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jarāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrašāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

Parts of the Avesta in which the Commentators are More Free with their Glosses. The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

Neryosangh's Original. More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

Neryosangh's Style. From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasram Īajdanam*, *yaḥ amarah*, *ataeva*, *vṛṣṭiḥ aradhaye*, *yebhyaḥ ayam*, *nirmita asti*,

narastrākṛtin, pravṛttiḥ Candrasūryayoh. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

Plan Adopted in the Notes. As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

Value of the Present Work for the Parsis. The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Śasanids to the dark days that followed long after the fall of their empire.

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ABBREVIATIONS

abl.	= ablative.
acc.	= accusative.
adj.	= adjective.
adv.	= adverb.
Air. Wb.	= Altiranisches Wörterbuch (Bartholomae).
Ar.	= Arabic.
Av.	= Avesta.
Bd.	= Bundahishn.
cf.	= (<i>confer</i>), compare.
dat.	= dative.
dem.	= demonstrative.
Dk.	= Denkart.
du.	= dual.
ed.	= edition of, edited by.
Ét. Ir.	= Études Iraniennes (Darmesteter).
fem.	= feminine.
fut.	= future.
Fr. W.	= Fragment Westergaard.
gen.	= genitive.
GrPh.	= Grundriss der Iranischen Philologie.
Guj.	= Gujarati.
i. e.	= (<i>id est</i>), that is.
ibid.	= (<i>ibidem</i>), in the same work.
inf.	= infinitive.
instr.	= instrumental.
JRAS.	= Journal of the Royal Asiatic Society.
LeZA.	= Le Zend-Avesta (Darmesteter).
lit.	= literally.
loc.	= locative.
masc.	= masculine.
Mod. Pers.	= Modern Persian.
MS.	= Manuscript.
Ner.	= Neryosangh.
neut.	= neuter.
nom.	= nominative.
Ny.	= Nyaish.
om.	= omit, omits.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
Paz.	= Pazand.
Pers.	= Persian.
Phl.	= Pahlavi.
pl.	= plural.
pref.	= prefix.

pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= Sirozah.
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
()	= these parentheses indicate glosses that occur in the versions.
[]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[. . .]	= the dots in the square brackets show that the text is missing.

TEXT AND TRANSLATION

THE NYAISHES

1. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nqm i Yazdā. stāem zbāem dādār Hormazd i rayōmand i x^aarahemand i harvisp āgāh i kardagār i x^aadāwand i x^aadāwand i pādīšāh bar hamā pādīšāh i nagāhdār i xālik i maxlūk alrazak rōzi dahinda i kādīr u kavī u kadīm i baxšāinda i baxšāišgar i mihirbā tvānā u dānā u pāk parwardagār. ādīl pādīšāh bāzavāl bāsat. Hormazd i x^aadāe i awazūnī gurz x^aarake awazāyāt. X^aaršēt i amarg i rayōmand i aurvand asp bē rasāt. zē hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān (aēy² min šēm i Yazdān pētīsār³ vabidūnam). stāyišn⁴ u azbāyišn vabidūnam⁵ datār Ōhrmazd rāyōmand gadōmand⁶ rā vispākās⁷ (aēy⁸ hamā⁹ ākāsīh xavitūnēt¹⁰) kārkartār¹¹ martumān¹² madam¹³ hamāk¹⁴ x^aatāyān¹⁵ x^aatā pātāxšāh¹⁶ madam harvisp¹⁷ pātāxšāhān¹⁸ pās-pānīh¹⁹ vabidūntak²⁰ pētāk²¹ vabidūntak²² hamāk²³ martum²⁴ u²⁵ tōrā²⁶ u²⁷ gōspand vāyandakān²⁸ rā mālō²⁹ rōčik yehabūntak³⁰ tuvān³¹ x^aatā³² kudrat³³ yaxsenunēt³⁴ valō³⁵ kavī³⁶ u³⁷ kadīm³⁸ xelkūntak³⁹ vinās hamā bēndakān⁴⁰ aīt u⁴¹ baxšāiškar mitrbān⁴² tuvān⁴³ u dānāk u pāk fravartār⁴⁴ nēwak⁴⁵ šalūtāh⁴⁶ lā zuwāl⁴⁷ yehvūnt⁴⁸ Ōhrmazd⁴⁹ x^aatā (x^aatā⁵⁰ 2 gēhān awzūnīk⁵¹ vabidūntak hamā mandavamīhā rā) rawāiš u rōšnīh awzun yehvūnāt. X^aaršēt⁵² amark⁵³ rāyōmand⁵⁴ arvadasp⁵⁵ (ayāwārīh⁵⁶ lenō) yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

ZOROASTRIAN LITANIES

1. Khurshed¹ Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. I praise¹ and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,² powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .³ I repent.

o

Pahlavi. In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

Sanskrit. [. . .] *saṁastebhyaḥ pāpēbhyaḥ . . . paścātāptena asmi.*

O

Persian. *ba nām Izad. sitayiš kunam u zikr kunam dadār Hormazd nūrmand u wēzah rā dānandah tamām asrār (az in jahān u az ān jahān ast) u kirdigār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u painwastah rūzi dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāišgar mihrbān tavānā u dānā u pāk u parvarandah. 'adil pādīšāhī bē zavāl bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamām gunāhī . . . ba patit hastam.*

O

Gujarati. (šaru karūc) *Iajdānā nāmthī dadar Hormajd khālēš ane nurmand tamām khabarno jānnār ane kāmno karnār sāhebono sāheb ane tamām pādśāho ūpar pādśāhā negāhā rākhnār khalakne pedā karnār ghaṇī rojino āpnār kudratmand ane jorāvar ane kadīm ane bakhašnār bakhsāvnār ane meherbān šakto ane dānā ane pāk parvaraš karnār. (tehnī) ādel pādśāhī kāem che. Hormajd potānī mele pedā thāelo vardhino karnār chē tehenī tārīf karū ane iād karū. ane bēmarag khālēš tej ghoḍāno khāvand Khurshednī bulandī ane nur jīādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

Avesta. *nəmasə te Ahurə Mazda ərəišciṭ parə anyāiš dāman. nəmō və Aməša Spəntā vispe hvarə.hazaošā. aētaṭ jīhāt Ahurəm Mazdəm aētaṭ Aməšə Spəntə aētaṭ ašaonəm Fravašiš aētaṭ Vayən Darrəyō.X*adātəm.*

O

Sanskrit. [. . .] Of all sins . . . I am penitent.

O

Persian. In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

Gujarati. (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

Avesta. Homage unto Thee, O Ahura Mazda,¹ thrice² prior to other creatures.³ Homage unto you, O Archangels, all of one accord⁴ with the Sun. May this⁵ [homage] seek its way so as to reach⁶ unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits⁷ of the righteous,⁸ this unto Vayu,⁹ that follows its Own Law for the Long Period.

I

Pahlavi. *namāz*¹ *yedrūnam*² *ō Lak Ōhrmazd* *3 bār levīn*³ *min*⁴ *hamāk*⁵ *dāmān.* *namāz*⁶ *ō*⁷ *lakūm*⁸ *Amahraspandān*⁹ *harvisp*¹⁰ *pāvan hamkāmik*¹¹ *u*¹² *hamdōšišn.*¹³ *litamō*¹⁴ *barā*¹⁵ *yehamtūnēt*¹⁶ *dātār*¹⁷ *Ōhrmazd litamō*¹⁸ *Amahraspandān*¹⁹ *litamō*²⁰ *ahravān* *Fravahrān*²¹ *litamō*²² *Vāy i*²³ *Dēr X^aatā*²⁴ (*ae*²⁵ *Rām Yazat*).

I

Sanskrit. *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmaṇā ca) pūrvam anyāyāḥ sṛṣṭeh. namo yuṣmaḥyaṁ he Amīśāspintāḥ sarve ekābhilāṣāḥ (amīśaḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayaḥ Svāmināḥ). atra samprāpnotu Svāmi Mahājñānī atra Amarā Gurutarāḥ (saptamūrtayaḥ Svāmināḥ) atra muktātmanām Vṛddhayaḥ atra Rāmo Dīrgham Rājā.*

I

Persian. *namāz Turā ay Xudāi mih dānā sih āyina (ya'nī bah menit u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandaḥ hastand (Amšā ya'nī amarg u spantā bah ma'nī buzurg haft šūrat dādār Hormazd rā). injā barasid (ya'nī bayāyid) dādār Hormazd injā Amšāsfandān (haft šūrat Xudāi) injā Farohar āsavān injā Rām Izad Dēr Xudāi.*

I

Gujarati. *namūc Tune e Hormajd tarāṇ martabe tamām pedā-eśne (namū tehenī) agāū. namūc tamo tamām ek morādñā rākhnār nekīnā cāhānār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) ašo Faroharo ane e jago (pohoco) Rām Ijad Lāmbi Mudat lagino Śāheb.*

I

Pahlavi. I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

I

Sanskrit. Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amisāspintāh*), [who are] all of one will (*amisāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

I

Persian. Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amsihā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

Gujarati. I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *xšnaoδra Akurahe Masdā . . . staomī ašəm.*

2

Pahlavi. *šnāyēntārih i Ōhrmazd . . . stāyēm ahrākīh.*

2

Sanskrit. *satkāraye Svāminam Mahājñāninam . . . staomi puṇyam.*

2

Persian. *xušnūd gardānam Hormazd rā . . . sitāyiš kunam ašōi rā.*

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī.*

3

Avesta. *frastuyē humatōibyasčā hūxtōibyasčā hvarštōibyasčā maδwōibyasčā vaxδwōibyasčā varštōibyasčā. aibi.gairyā daiδē vispā humatāčā haxtāčā hvarštāčā. paiti.ričyā daiδē vispā duš-matāčā dužuxtāčā dužvarštāčā.*

3

Pahlavi. *frāz¹ stāyēm² humat u³ hūxt u⁴ hvaršt⁵ pavan mēnišn u⁶ gōwišn u⁷ kunišn. madam⁸ vaxdūnišnīh⁹ yehabūnam¹⁰ harvisp¹¹ humat u¹² hūxt u¹³ hvaršt¹⁴ (aēγ karpak vabidūnam¹⁵). barā šikūnišnīh¹⁶ yehabūnam harvisp dušmat u¹⁷ dužuxt¹⁸ u¹⁹ duž-varšt²⁰ (aēγ vinās lā vabidūnam).*

3

Sanskrit. *prakṛṣṭam staomi sumatāni ca sūktāni ca sukr̥tāni ca manasā ca vacasā ca karmanā ca. adhikam grahaṇam karomi*

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

Sanskrit. I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

Persian. I propitiate Ormazd. . . . I praise righteousness.

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude.

 3

Avesta. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

Pahlavi. With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

3

Sanskrit. I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

*samastānām sumatānām sūktānām suktānām ca. parityāgam
karomi samastānām durmatānām durūktānām duḥkṛtānām ca.*

3

Persian. *farāz sitāyam nek menūt u nek guftār u nek kardār
rā menišn u gavišn u kunišn. awar gīrišn dehōm harvīsp hūmat
u hūxt u kvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvīsp
dūšmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

3

Gujarati. *ghanī tārif karū nek naiatnī ane nek bolvānī ane
nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī.
ane ūpar pakdū (iāne akhatīār karū) tamām nek manašnī ane nek
goftār ane nek kerdārne (iāne šavābnā kām karū). ane mukī deū
(iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne
(iāne gunāh nahī karū).*

4

Avesta. *fērā vō rāhī Aməša Spəntā yasnəmčā vahmēmčā fērā
mananhā fērā vačanhā fērā šyaodanā fērā anhuyā fērā tanvasčūt
xʰahyā uštanəm. staomi ašəm.*

4

Pahlavi. *frāz val¹ lakūm rātēnam mavan² Amahraspandān³
havdēt⁴ yazišn⁵ (āšnāk⁶) u⁷ nyāyišn⁸ (ostafrūt⁹) frāz pavan mēnišn
frāz pavan gōwišn frāz¹⁰ pavan kunišn frāz¹¹ pavan ax¹² i¹³ mēn-
išnik¹³ frāz pavan¹⁴ tan u¹⁵ zak-č¹⁶ i¹⁷ nafšā¹⁸ jān¹⁹ (aēy tan
pavan²⁰ xʰēših²¹ i²² lakūm yaxsenunam. pavan xʰēših²³ i²⁴ lakūm
dāštan²⁵ hanā aēy hat-am tan²⁶ ruvān²⁷ rāe²⁸ barā²⁹ apāyet yeha-
būntan³⁰ barā³¹ yehabūnam). stāyem ahrākīh.³²*

4

Sanskrit. *prakṛṣṭam yuṣmabhyam dakṣiṇayāmi (kila dakṣiṇī
karomi) he Amīśāspintā iṣṇīm ca namaskṛtīm ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

3

Persian. I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

3

Gujarati. I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

4

Avesta. I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.¹ I praise righteousness.

4

Pahlavi. I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

4

Sanskrit. I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

manasā prakṛṣṭena vacasā prakṛṣṭena karmanā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭam tanoṣca nijaṁ jivam (kila saktam svādhinatayā yuṣmākam dhārayāmi. svādhinatayā yuṣmākam dhāraṇam evam kila yadi dātum योग्यam tat viśeṣeṇa dadāmi). staomi punyam.

4

Persian. *farāz šumā rād hastam kih Amšāsbandan hastand izišn u nyāyišn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahū farāz pa tan farāz pa ān xēš jān (ya'nī tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahi.*

4

Gujarati. *ane tamo bujorag Amšāspandone ijašne ane nīāešnī śakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāe buland tane ane potānā jīve karī (iāne māhārū tan rovānne vāste āpvū paḍe to khaśusan āpū). ane tārif karū rāštīnī.*

5

Avesta. *nəmō Ahurāi Mazdāi. nəmō Amšaēibyō Spēntaēibyō. nəmō Miθrāi vouru.gaoyaoitēe. nəmō Hvarə.xšaētāi aurvaṭ.aspāi. nəmō ābyō dōiθrābyō yā Ahurahe Mazdā. nəmō Gēuš. nəmō Gayehe. nəmō Zaratuštrahe Spitāmahe āšaonō Fravašēe. nēmām vīspayā Ašaonō stōiš haidyāiča bavayidyaīča būšyayidyaīča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

4

Persian. I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

4

Gujarati. And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

5

Avesta. Homage¹ unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.² Homage unto the Sun, the swift-horsed. Homage unto these³ two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. • Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,⁴ that is, that is coming into being⁵ and that will be.

*Hāvani Gāh**Vohu uxšya Manamha Xšaθra Ašača uštā tanūm.**Rapiθwina Gāh**imā raočā barəzištəm barəzimanəm.**Uzayeirina Gāh**yahmī Spəntā θwā Mainyū urvašē jasō.*

5

Pahlavi. *namāz*¹ *ō*² *Ōhrmazd*³ (*u*⁴ *Ōhrmazd guft*⁵ *aēy nyāyišn ō li ʔal*⁶ *kart yehvūnēt mavan*⁷ *šapīrān*⁸ *fravartārtum sari-tarān*⁹ *zatārtum*¹⁰). *namāz*¹¹ *ō Amahraspandān* (*u*¹² *Amahraspandān guft aēy nyāyišn ō*¹³ *lenā*¹⁴ *valā*¹⁵ *kart yehvūnēt mavan patmānik*¹⁶ *vaštāmūnēt u*¹⁷ *patmānik dārēt*¹⁸ *u*¹⁹ *kolā-č*²⁰ *i*²¹ *min*²² *patmān*²³ *barā*²⁴ *parizēt*²⁵ *val*²⁶ *šapīrān u*²⁷ *arzānikān yehabūnēt*²⁸). *namāz*²⁹ *ō Mitr*³⁰ *frāx*³¹ *gōyōt*³¹ (*Mitr*³² *i*³³ *frāx*³⁴ *gōyōt*³⁴ *guft aēy nyāyišn ō li valā*³⁵ *kart yehvūnēt*³⁶ *mavan*³⁷ *Mitr*³⁸ *i*³⁹ *ruvān*³⁹ *i*⁴⁰ *nafšā xūp yaxsenunēt*⁴¹ *čē*⁴² *amat-aš*⁴³ *Mitr*⁴⁴ *madam*⁴⁵ *ruvān i*⁴⁶ *nafšā xūp*⁴⁷ *dāšt yehvūnēt aš hamāk*⁴⁸ *dām i Ōhrmazd xūp dāšt yehvūnēt*⁴⁹). *namāz*⁵⁰ *ō X^oaršēt*⁵¹ *i*⁵² *arvadasp*⁵³ (*u*⁵⁴ *X^oaršēt*⁵⁵ *i*⁵⁶ *arvadasp*⁵⁷ *guft*⁵⁸ *aēy nyāyišn*⁵⁹ *ō*⁶⁰ *li valā*⁶¹ *kart yehvūnēt mavan*⁶² *ranj*⁶³ *pavan kār*⁶⁴ *karpak vabidūntan*⁶⁵ *mekadrūnyēn*⁶⁶ *lā pavan ranj*⁶⁷ *yaxsenunēt mā li-č*⁶⁸ *denā*⁶⁹ *rās i*⁷⁰ *li*⁷¹ *yaxsenunam*⁷² *yātūnam*⁷³ *vaslunam lā pavan ranj*⁷⁴ *yaxsenunam*). *namāz*⁷⁵ *ō*⁷⁶ *Mayā*⁷⁷ *Doisr*⁷⁸ *Ōhrmazd dāt* (*mēnūk*⁷⁹ *Ardisr*⁸⁰ *Yazat hučašmik*⁸¹ *Doisr*⁸² *i*⁸³ *Ōhrmazd dāt guft aēy nyāyišn*⁸⁴ *ō*⁸⁵ *li*⁸⁶ *valā*⁸⁷ *kart yehvūnēt*⁸⁸ *mavan*⁸⁹ *hamāk*⁹⁰ *dām*⁹¹ *i*⁹² *Ōhrmazd pavan hučašmik madam nikirēt u*⁹³ *hič aiš pavan duščašmik madam lā nikirēt u*⁹⁴ *hixr*⁹⁵ *val mayā*⁹⁶ *lā yedrūnēt*⁹⁷). *namāz*⁹⁸ *ō*⁹⁹ *Tōrā u*¹⁰⁰ *namāz*¹⁰¹ *val*¹⁰² *Gayōmart*¹⁰³ (*u*¹⁰⁴ *Tōrā u*¹⁰⁵ *Gayōmart*¹⁰⁶ *guft aēy*¹⁰⁷ *nyāyišn*¹⁰⁸ *min*¹⁰⁹ *valā*¹¹⁰ *šapīr*¹¹¹ *mekadrūnēm*¹¹² *mavan*¹¹³ *mas bēn kas*¹¹⁴ *u kas bēn mas vičir xavītūnēt*¹¹⁵ *kartan amat*¹¹⁶ *brāt i*¹¹⁷ *kas bēn brāt i*¹¹⁸ *mas vinās vabidūnyēn*¹¹⁹ *ax*¹²⁰ *i*¹²¹ *mas ax*¹²² *i*¹²³ *kas barā āmūržēt*). *namāz*¹²⁴ *ō*¹²⁵ *Zaratušt*¹²⁶ *i*¹²⁷ *Spitāmān*¹²⁸ *i*¹²⁹ *ahrav*¹³⁰ *Fravahr*¹³¹ (*u*¹³² *Zaratušt*¹³³ *guft*¹³⁴ *aēy*¹³⁵ *nyāyišn min*¹³⁶ *valā*¹³⁷ *šapīr*¹³⁸ *mekadrūnam*¹³⁹ *mavan*

At the Havani Gah.

Further the body through Vohuman,⁶ Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end⁷ Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

Pahlavi. Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*¹⁴⁰ *Dēn i*¹⁴¹ *šapīr*¹⁴² *Mazdayasn*¹⁴³ *viš*¹⁴⁴ *veh*¹⁴⁵ *yeka-
vimūnēt*¹⁴⁶ *zak*¹⁴⁷ *min Dēn*¹⁴⁸ *pētāk*¹⁴⁹ *viš*¹⁵⁰ *mēnēt viš gōwēt viš
kunēt*¹⁵¹). *namāz*¹⁵² *ō*¹⁵³ *harvisp*¹⁵⁴ *zak*¹⁵⁵ *i*¹⁵⁶ *ahravān gētīh*¹⁵⁷ *mav-
an-č*¹⁵⁸ *āt mavan-č yehvūnt*¹⁵⁹ *havōd mavan-č*¹⁶⁰ *yehvūd.*¹⁶¹

Bāmdāt

*šapīr-(am)*¹⁶² *vaxšināe*¹⁶³ *mēnišn*¹⁶⁴ *X^oatāe*¹⁶⁵ (*aēy-am*¹⁶⁶ *frārōntar
mēnišn*¹⁶⁷ *barā vabidūn*¹⁶⁸). *u*¹⁶⁹ *mavan-č*¹⁷⁰ *ahrākīh (kār u*¹⁷¹ *kar-
pak*¹⁷² *zyam kart yekavimūnēt*¹⁷³) *nēwakīh-č*¹⁷⁴ *ō*¹⁷⁵ *tan-(am yeha-
būn*¹⁷⁶).

Nēmrōč

*denā-(m*¹⁷⁷ *ruvān*¹⁷⁸ *ō*¹⁷⁹ *zak*¹⁸⁰) *rōšnih*¹⁸¹ *i*¹⁸² *balist*¹⁸³ *bālēn*¹⁸⁴
(*hand*¹⁸⁵) (*aēy-am*¹⁸⁶ *ruvān*¹⁸⁷ *barā ō X^oaršēt payak yehamtūnāt*).

Aspārāk

*pavan*¹⁸⁸ *Lak madam*¹⁸⁹ *Awzūnik Mēnūk*¹⁹⁰ *vartišn*¹⁹¹ *yehamtūnāt*
(*aēy*¹⁹² *bēn zamān Rīstāxiz min*¹⁹³ *saritarīh*¹⁹⁴ *ō*¹⁹⁵ *šapirīh (Tan
i*¹⁹⁶ *Pasīn*¹⁹⁷). *amat*¹⁹⁸ *laxvār ān ham yehamtūnam*¹⁹⁹ *af-am pavan
vēnišn Lak arzānik*²⁰⁰ *barā vabidūn*²⁰¹).

5

Sanskrit. *namaḥ Svāmine Mahājñānine. namo Amarebhyo
Gurūtarebhyah. namo Mihirāya nivāsitaranyāya. namaḥ Sūr-
yāya tejasvine vegavadaśvāya. namaḥ tebhyo Locanebhyo yāni
Svāmīno Mahājñāninah. namo Gomūrtaye (prākṣrṣṭaye). namo
Gaiomardāya (ādyapurūṣāya). namo Jarathuśtrasya Spitama-
putrasya muktātmano Vṛddhaye. namaḥ samagrāyāi muktātmanānām
srṣṭaye vartamānānām ca atītānām ca bhaviṣyānām ca.*

Hāuana

*uttamam vardhaya manah Svāmin (kila me manah sadācā-
ritaram kuru) puṇyāt ca śubham tanoḥ (kila kāryam puṇyamca
yan mayā kṛtam asti tasmāt ca śubham vapuṣi me dehi).*

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion).’ Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

5

Sanskrit. Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

Rapithvin

ayam (ātma tasmin) tejasi yat uñcānām uñcam (kila me ātma Sūryocchrapade prāpnotu).

Ujaieirina

Tvaya Gurutara Adr̥ṣyarūpin paribhramatā prāpnoti (nikṣṣṭatā-yāḥ uttamatām) (tanoh akṣayatām).

5

Persian. *namāz ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namāz ān Amšāsfandān (Amšāsfandān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurid u paimānah dārid u harcih az u paimānah ōi vēhān u aršānyān dehid). namāz ān Mihr frāgavyūd (Mihr frāgavyūd guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārid). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāi rā. namāz Gāv fardum āfridah rā. namāz Gayomard fardum āfridah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvišp ašavān dahišn rā hastān budān bēdān rā.*

Havan

bayafzāi menišn rā ay Hormazd (ya'nī menišn marā farāz u tēz bakun) az kirfah xūbī tan rā.

Rapiθwin

in (ravān b-ān) rōšn lih az bālā bālātar (ya'nī ravān man bah Xuršēd pāy barasād).

Uzirin

bah Tu ay Afzān Menu bargāštāgān barasand (az badī bah neki Tan Pasin).

Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

Persian. Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked'). Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy'). Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul'). Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

5

Gujarati. *namūc Hormajdne (dādār Hormajde farmāvū che ke je śakhaś nek lokone tathā parcjgārone ghaṇā pāle ane parvaras kare ane burā lokone śajā die te śakhaśe goeā māhārī nīaēs kīdhī). namūc Amaśāśpandone (Amaśāśpandoe kahū che je andāje khāe ane andāje rākhe ane andājā kartā jiādā rehe te cij nek tathā aśo lokone bakhśēs kare te śakhśe goeā māhārī nīaēs kīdhī). namūc Meher Ijad jangalmā pāsbānī karnārne (Meher Ijade farmāvū che je māhārī nīaēs teṇe kīdhī ke jeṇe potānā rovān ūpar māeā ane meherbānī rākhi ke te śakhaśe goeā Xudāenī khalak ūpar māeā ane meherbānī rākhi). namūc Khurśed tej ghoḍānā sāhebnē (Khurśed tej ghoḍānā sāhebe farmāvūc ke māhārī nīaēs teṇe kīdhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (pedā kīdhelā) je Pānīnā Caśmā che tehene (iāne Arduīśur Bānune). namūc Gāvīodādne namūc Gaīomaradne (Gāvīodād te gāene keheche ke je gāene Khodāetālāe roje avalmā khalaknī ābādānīne vāšte āe dūmāmā moklī hatī. Gaīomarad te Khodāetālāe pehelū inśān e dūniānī ābādīne vāšte mokaleū hatū tehne keheche ke e tamām inśānāno bāp tathā morabī che e Gaīomaradne Pehclavīmo Gelsāhā tathā Avastāmā Gaiehe tathā Gaiehe Marethan keheche. e Gāvīodād tathā Gaīomarade farmāvūc ke māhārī nīaēs e śakhaśe kīdhī ke je śakhaś potāthī vaḍā ādmīno andājo rākhe ane tehenā martabāne jāṇe ane nādhlo bhāī potāthī mohṭā bhāīno adab rākhe ane kabī jo nādhlā bhāīthī kāi cuk thāī hoe to tehenō vaḍo bhāī meherbān thāī māf kare). namūc Jartośt Aśpantamānnā aśo Faroharne (Jartošte farmāvū che je goeā māhārī nīaēs teṇe kīdhī je e bhalī Majdīaśnī Dīn ūpar beśak begumān ane ūstavār rehe ane je kāi Dīnmā hukdm farmāvelo che te paramāṇe ghaṇū nek vāmāše ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamāxī ašovono ṭolo je hamaṇā che ane thāī gīo ane thāše tehene.*

5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelsāhā* in Pahlavi and *Gaiehe* and *Gaiehe Mareðan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

Havan

*e Šāheb (māharī) bhalī manašnīne jiāde kar (iāne ghanī nek kar).
ane savābne badle (māhārā) tanane nekī (āp).*

Rapithwin

*e (māharū rovān) bulandīthī bulandtar rošanimā (iāne Khursēd
pāea Beheštumā pohoco).*

Uzirin

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne rašatak-
hejanā vakhatmā burāi tātine nekīne pohocād).*

6

Avesta. *Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.
Miθrəm vouru.gaoyaoitīm yazamaide*

*arš.vačanəhəm vyāxanəm
hazanra.gaošəm hu-tāštəm
baēvarə.čašmanəm bərəzantəm
pərədu.vaēdayanəm sūrem
axʷafnəm jarəurvānəhəm.*

6

Pahlavi. [. . .] *Mitr¹ i² fraxʷgōyōt³ izam⁴ i⁵ rāst gōwišn⁶
i⁷ hanjamanik⁸ hazār⁹ gūš¹⁰ i¹¹ hūtāšit¹² i¹³ bēvar čašm i¹⁴
buland¹⁵ i¹⁶ pur ākās¹⁷ (pavan¹⁸ kār i¹⁹ dēnā²⁰ u²¹ zyaš bēn
xʷēškārīh²²) u²³ awzār²⁴ u axʷāb²⁵ (aēγ-aš²⁶ bušāsp²⁷ lut²⁸) u²⁹
(ayāwārīh³⁰ yedrānišn) jīgār.³¹*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

6

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,
Who has a thousand ears, the well-shaped one,
Who has ten thousand eyes, the exalted one,
Who has wide knowledge, the helpful one,
Who sleepeth not, the ever wakeful.¹

6

Pahlavi. [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

6

Sanskrit. [. . .] *Mihiram (maitri-adhipatiṁ) nivāsitaranyam ārādhaye satyavācam hañjamanikam sahasrakarnam (tasya sahasrakarnatā ca evaṁ kila sahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanatā ca evaṁ kila daśasahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettaram (kāryanyāyanām) sādham anidram baliṣṭhabhujam.*

6

Persian. [. . .] *Mihr sardār maḥabbat rā bāšandah daštahā rā buzurg dāram rāst guftār anjamanī hazār gūš (ya'nī hazār gūšī āncanān kih hazār Izad b-u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnāv u ān bašnāv ān hamah rā dar yak laḥaza bašnāvad) nek paidā kardah dah hazār cašm (urā dah hazār cašm īn āyīnah ya'nī dah hazār Izad bah u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaza bah bīnad) bulandtar tamām dānandah (kār 'adil) 'azmatī bēdār zūr bah bāzū dārad.*

6

Gujarati. *Khurshed bemarag ane khālēs tej ghoḍānā sāhebnē ārādhū. Meher Ijad jangalnā pāsbānnē ārādhū rāstī bolnār anajumanno karnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. sābab e je e Meher Ijadmo e khubī ane ejmat che ke hajār kānē je vāto nahī sābhīlī śakhāe te potānā bee kānē sābhīle che. valī lakheche je hajār fareštā Meher Ijadne havāle dādār Hormajde kīdhelā che. te saghlāvo e Meher Ijadne ekbārāgī ekṭā thāine vāto keheche te saghlāvonū tarat sābhīlī sakheche) nek pedā kīdhelo ane daś hajār ākhno (daś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubī ane ejmat bakhši*

6

Sanskrit. [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

6

Persian. [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

6

Gujarati. I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

che ke das hajār ākhe kart je ctjo dekhi nahi sake te 2 akhi e Meher Ijad ek lehejama joi sakeche) ghano buland ane ghano khabardar tatha ejmati ane bekhoab (iane hamese jagto) joravar bajuno.

7

Avesta.

*Miθrəm vīspanəm dahyunəm
daiñhu.paitim yazamaide
yim fradaðat Ahurō
Mazdā x^aarənanuhastəməm
mainyavanəm Yazatanəm.
tañ nō jamyāt avanhe
Miθra Ahura bərəzanta.
Hvarə.xšaētəm aməšəm raēm
aurvat.aspəm yazamaide.*

7

Pahlavi. *Mitr¹ i² harvistin mataān³ dehupat⁴ yezbextunam⁵
mavan⁶ frāz⁷ yehabunt⁸ Ōhrmazd gadā havōētūm⁹ min mēnū-
kān¹⁰ Yazatān.¹¹ zak¹² valō¹³ lenō yehamtūnāt pavan¹⁴ ayāwārīh¹⁵
Mitr¹⁶ x^aatāe¹⁷ i¹⁸ buland. X^aaršēt amark rāyōmand¹⁹ arva-
dasp²⁰ isam.²¹*

7

Sanskrit. *Mihiram sarveṣāṃ grāmānāṃ rājānam āradhaye
yam prādadat Svāmī Mahājñānī śrīmatam adṛśyarūpebhyo Īja-
debhyaḥ. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahat-
tara. Sūryam tejasvinam amaram śuddhimantanāṃ vegavadaśvam
āradhaye.*

7

Persian. *Mihr tamām šahrān pādīšāh rā buzurg dāram ān
rā kih buland dādah Hormazd Xudāi nūrmand az mēnūān Isadān.
ān marā rasad bayārī Mihr xudāi mihtar. Xuršēd nūrmand
bēmarx xālistar tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

7

Avesta.

We sacrifice unto Mithra
 The lord of all countries,
 Whom Ahura Mazda created¹ the most glorious
 Of the spiritual Angels.
 So may there come unto us for aid
 Both Mithra and Ahura, the two exalted ones.
 We sacrifice unto the immortal,
 Radiant, swift-horsed Sun.

7

Pahlavi. I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

7

Sanskrit. I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

7

Persian. I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

7

Gujarati. (ane) tamām šeheronā pādśāhā Meher Ijadne ārādhū ke jehene Hormajde bijā mīno Ijado kartā ghaṇo bujorg nurmand pedā kidho. te Meher Ijad buland sāheb mähārī madade pohoco. Khurśed bemarag khālēs tej ghoḍānā khāvandne ārādhū.

8

Avesta. Tištrīm drvō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvā xʷarənanuhā yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm xʷarənanuhantəm yazamaide. Θwāšm Xʷadātəm yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm Darəyō-Xʷadātəm yazamaide. Vātəm spəntəm hūdānhəm yazamaide. razištəm Čištəm Mazda.δātəm ašaonīm yazamaide. Daēnəm vanuhīm Mazda.yasnīm yazamaide. Paθəm xʷāstūtīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Mazda.δātəm yazamaide.

8

Pahlavi. Tištr¹ drust² cašm³ rā yezbexūnam.⁴ Tištr⁵ rā⁶ izam (ae⁷ manāzil i⁸ vārān). vārišnīk⁹ Tištr stār¹⁰ rā izam.¹¹ Tištr¹² stār¹³ rāyōmand¹⁴ gadōmand¹⁵ yezbexūnam.¹⁶ Vanant stār¹⁷ i¹⁸ Ōhrmazd dāt¹⁹ yezbexūnam.²⁰ Tištr²¹ stār²² i rāyōmand gadōmand²³ izam. Spāš²⁴ i²⁵ Xʷadāt²⁶ yezbexūnam.²⁷ Zamān²⁸ i²⁹ Akanārak³⁰ izam.³¹ Zamān³² i³³ Dirang³⁴ Xʷatāe³⁵ izam.³⁶ Vāt³⁷ i³⁸ awzūnik³⁹ hūdāk⁴⁰ izam.⁴¹ razistak⁴² i⁴³ Fražānak⁴⁴ i⁴⁵ Ōhrmazd dāt ahrav izam⁴⁶ (aēy⁴⁷ Dēn Yazat). Dēn i⁴⁸ šapīr i⁴⁹ Mazdayasn⁵⁰ yezbexūnam.⁵¹ Rās⁵² i⁵³ šapīr libbemō⁵⁴ rawišnīh⁵⁵ izam⁵⁶ (aēy⁵⁷ Rās i Vahišt). zarīnōmand awzār rā izam⁵⁸ (mavan⁵⁹ mayā i⁶⁰ šabnam i⁶¹ vahārīk⁶² min⁶³ azīr zamīk⁶⁴ lālā⁶⁵ θarā yātūnēt pavan rās⁶⁶ i⁶⁷ valō). . Sōkant Kōf⁶⁸ i⁶⁹ Ōhrmazd dāt izam.

7

Gujarati. I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

8

Avesta. We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants¹ on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path² leading to the good state. We sacrifice unto the golden shaft.³ We sacrifice unto Mount Saokanta, made by Mazda.

8

Pahlavi. I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

8

Sanskrit. *Tistaratārakasya rūpavatīm dr̥ṣṭim ārādhaye. Tistaratārakam ārādhaye (Tistaram iti vṛṣṭinakṣatram). Tistaratārakasya vṛṣṭiḥ ārādhaye. Tistaratārakasya śuddhiḥ śriyaśca ārādhaye. Vanantam tārakam Mahājñāninā dattam ārādhaye. Tistaratārakam śuddhimantam śrīmantam ārādhaye. Śubhacakram Svayam santiṣṭhamānam ārādhaye. Kālam Anantam ārādhaye. Samayam Dirgharājānam ārādhaye. Vātam mahattaram uttamadāninam ārādhaye. śuddhām Nirvāṇajñānitām Mahājñāninā nirmītām punyātmanīm ārādhaye. Dinim uttamām Mājdaiasnim ārādhaye. Panthānam abhilāṣiṇam ārādhaye. suvarṇamayam śaṣṭram ārādhaye (kila Saokantaparvatopari pṛthivīmūlād ārabhya suvarṇamayānalikā nirmītā asti tena chidreṇa pṛthivītalastham udakam ākāśe ārohati tat ca vātāhatam sarvatra prasaratī ataeva tuṣārodakam jāyate tat ca śaṣṭram suvarṇamayam ārādhaye). Saokantam Girim Mahājñāninā dattam ārādhaye.*

8

Persian. *nūrmand dīdār Tištar sitārah rā buzurg dāram. Tištar sitārah rā buzurg dāram (ya'nī manzil bārān). bārīšnī Tištar sitārah rā buzurg dāram. xālīši u nūrānī Tištar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xālīši u nūrānī Tištar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah rā buzurg dāram. Zamānah Bēkinārah rā buzurg dāram. Zamānah Dēr Pādīšāh rā buzurg dāram. Bād mihtar nekī dahandah rā buzurg dāram. xālīši Dur binandah kār Hormazd dādah kirfahgar rā buzurg dāram. Dīn bih Māzdayasni rā buzurg dāram. Rāh dilerī rā buzurg dāram. zarīn alat rā buzurg dāram (ya'nī bar Koh Sokant az tah zamīn zarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

8

Sanskrit. I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge.

8

Persian. I venerate the brilliant vision of the star Tishtar. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazdayasnian Religion. I venerate the Path of valor. I venerate the

*alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar
asmān bālā šavad u ān az bād zarb xūrdah bahar jā baravad u
ān kār rā āb sard bahārī paidā šavad. ān alat zarīn rā buzurg
dāram).* Koh Sokant Hormazd paidā kardah rā buzurg dāram.

8

Gujarati. *darušt caṣamno Teṣtar ṣetāro che. tene ārādhū. Teṣtar
(iāne varṣātnā nakhetar) ne ārādhū. Teṣtarnā varaṣvāne ārādhū.
Teṣtar ṣetārānī khāleṣī tathā nurne ārādhū. Hormajdno pedā
kidhelo Vanant ṣetāro che. tene ārādhū. (Vanant ṣetāro te ek moṭā
ṣetārānū nām che ke je ṣetāro Dojakh ūpar mavakal che. dojakhī
rovāno e ṣetārānā nurthī āṣeāṣ pāmeche). nurmand khāleṣ Teṣtar
ṣetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tene)
ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamā-
nānū nām che ke je dādār Hormajdne tāluk che. kācje te Pedānā
karnār Šāhebnū āgāj (te šaru thāvū) ane anjām (te ākher thāvū)
koine mālum nathī ke te Šāheb kevāre pedā thāeo ane kāhāṣudhī
reheṣe). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te
varaṣ 12,000 nā jamānāne keheche ke je jamāno hamnā cāleche).
nekīno āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hor-
majdno pedā kidhelo rāṣt dānā (ane) aṣo (Din Ijad) ne ārādhū.
behetar Mājdiāṣnī Dinne ārādhū. delpaṣand Rāhāne ārādhū (iāne
Beheṣtanā Māragne) ārādhū. ejamatī sunānā nalne ārādhū.
Hormajdnā pedā kidhela Šokant Pāhādne ārādhū.*

9

Avesta. *vīspəmča aṣavanəm mainyaom Yazatəm yazamaide.
vīspəmča aṣavanəm gaṣṭīm Yazatəm yazamaide. haom urvānem
yazamaide. havəm Fravaṣīm yazamaide. jasa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

8

Gujarati. There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

9

Avesta. We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

*Masda. ašdunəm vanuhiš sārđ spōntā Fravašayō yazamaide.
Hvarə.xšaitəm aməšəm raēm aurvaš.aspəm yazamaide.*

9

Pahlavi. harvisp¹ ahrav² Yazat³ i⁴ mēnūk yezbexūnam.⁵
harvisp⁶ ahrav⁷ Yazat⁸ i⁹ gētīh¹⁰ yezbexūnam¹¹ (ae¹² Yazat¹³ i¹⁴
gētīh čigōn¹⁵ Ātaš¹⁶ u Mayā i¹⁷ Ardvišār¹⁸ u Vāt i¹⁹ awzūnik²⁰
u X²¹aršēt u Māh u Zamīk. denā²¹ hamā²² Yazat i²³ gētīhōmand
mavan²⁴ anšūtān pavan cašm²⁵ tuvān dīt²⁶ u zak Yazat²⁷ i
mēnūk lā tuvān dīt²⁸). ruvān²⁹ i³⁰ nafšā³¹ rā izam.³¹ Fravahr³²
i³³ nafšā³⁴ rā izam.³⁴ barā³⁵ yehamtūn ō³⁶ ayāwārīh³⁷ i³⁸ li³⁹ Ōhr-
masd. ahravān šapīrān⁴⁰ awzārān⁴¹ awzūnikān⁴² Fravahr⁴³
izam.⁴⁴ X⁴⁵aršēt i⁴⁶ amark⁴⁶ rāyōmand⁴⁷ arvadašp⁴⁸ izam.⁴⁹

9

Sanskrit. samagraṃ ca puṇyātmakam paralokacāriṇam Īj-
daganam āraḍhaye. samagraṃ ca puṇyātmakam prthivīcāriṇam
Ījādaganaṃ āraḍhaye. svīyam ātmānam āraḍhaye. svīyaṃ
Vṛddhiṃ āraḍhaye. ehi me sahāyatāyai Mahājñānin . . . Sūryam
tejasvinam amaraṃ buddhimantaṃ vegavadaśvam āraḍhaye.

9

Persian. tamām ašavān menō bāšandagān Izadān rā buzurg
dāram. tamām ašavān bāšandagān gētīān Izadān rā buzurg
dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg
dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān
'azmat dārandagān afšūnyān rā buzurg dāram. Xuršēd bēmarǵ
nūrmand tēz asp rā buzurg dāram.

9

Gujarati. te jehānnā tamām aśo Ijadone āraḍhū. e jehānnā
tamām aśo Ijadone āraḍhū. (e jehānnā tamām aśo Ijado te Āftab
Mahatāb Āvā Arduišur tatā Ātašne keheche. vaḥ e dumamā je

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Pahlavi. I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Sanskrit. I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

9

Persian. I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

9

Gujarati. I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardisur, and Fire—all these are called the righteous

je adamio nek kāmna karnār che tevonnebī e dunānā Farešta keheche). potānā rovāne ārādhū . . . pohoc mähārī iārie e Hormajd. behetar jiādatinā karnār ašo Faroharone ārādhū. Khuršed bemarag khāleš tej ghodānā šāhebne ārādhū.

IO

Avesta. *fravarāne . . . Ahura.īkazšō. [Gah.] Hvarə.xšaē-tahe aməšahe raēvahe aurvaṭ.aspahe xšnaodra . . . frasasta-yazēa. yadā Ahū vairyō . . . vīdva mraotū.*

IO

Pahlavi. *franāmam . . . Ōhrmazd Datistan. [Gah.] Xʿaršēt¹ i³ amark rāyōmand arvadasp pavan šnāyēnītārīh . . . frāt afrīnakānīh. čīgōn Ahu kāmak . . . dānišnīk yemalelūnam.*

IO

Sanskrit. *prabravīmi . . . Hormijdanyāyavatīm. [Gah.] Sāryasya tejasvino ‘marasya śuddhimato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāminah kāmah . . . vijñāya bravīmi.*

IO

Persian. *baxānam . . . Hormazd ‘Adl. [Gah.] Xuršed bēmarag nūrmand tēz asp rā xušnūd kunam . . . aškar kunam. cān murād Xudāi . . . bah bulandīh marā bagūi.*

IO

Gujarati. *bujoragūthi padhū . . . Hormajdno hokam. [Gah.] Khuršed bemarag khāleš tej ghodānā khāvandne khushal karvane*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

Sanskrit. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

Persian. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

Gujarati. I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

*vāste . . . mašhur karū. je mišale Hormajdnti khaes . . . e
raveše khabar kahūc.*

II

Avesta. *Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.*

*daṭ yat Hvarə raoxšne tāpayeiti daṭ yat Hvarə raočō tāpayeiti hiš-
tənti mainyavānəhō Yazatānəhō satəmča hazanrəmča. taṭ x^oarənō
hanbārayeinti. taṭ x^oarənō nipārayeinti. taṭ x^oarənō baxšənti zəm
paiti Ahura.δātəm frādatiča ašahe gaēdā frādatiča ašahe tanuye
(frādatiča Hvarə yat aməšəm raēm aurvaṭ.aspəm.)*

II

Pahlavi. *X^oaršēt¹ amark rāyōmand² arvadasp³ yezbexūnam.⁴
adīn⁵ amat⁶ X^oaršēt⁷ rōšn⁸ tāpēt⁹ (aēγ¹⁰ lalā yātūnēt). adīn¹¹
amat¹² X^oaršēt¹³ rōšn¹⁴ tāpēt (xadūinak¹⁵) yekavīmūd¹⁶ mēnūk¹⁷
Yazat¹⁸ satakānak¹⁹ u²⁰ hazārkanak.²¹ ētōn²² zak²³ gadā ham²⁴
yedrūd²⁵ (val ae²⁶ jivāk) u²⁷ zak²⁸ gadā barā²⁹ rānind³⁰
(pavan³¹ ēvakartakih) u³² zak³³ gadā xelkūd³⁴ pavan zamik
madam³⁵ i³⁶ Ōhrmazd dāt pavan³⁷ frādahišnīh³⁸ zak i³⁹ ahrākīh⁴⁰
gēhān⁴¹ pavan frādahišnīh⁴² zak⁴³ i⁴⁴ ahrākīh⁴⁵ tan (aēγ⁴⁶ vad⁴⁷
barā awzāyāt⁴⁸) pavan⁴⁹ frādahišnīh⁵⁰ X^oaršēt mavan⁵¹ amark
rāyōmand⁵² arvadasp.⁵³*

II

Sanskrit. *Sūryam tejasvinam amaram buddhimantam vega-
vadaśvam ārādhaye. tatṛ yat Sūryaḥ rociṣmān tapate (kila
ardhavam eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyāḥ
Ījdaḥ satadhā ca sahasradhā ca. tataḥ śriyam sammelayanti
(ekatra). tataḥ śriyam pracālayanti (vā ekahelaya). tataḥ śriyam
varṣanti jagatyam upari Ahurmijdadattayam (Svāminirmitayam)
vṛddhidatya ca punyātmakāyāḥ pṛthivīvibhūteḥ vṛddhidatya ca*

lord of swift horse. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto the immortal
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance¹ of the Sun that [is] immortal, radiant, swift-horsed.

II

Pahlavi. I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) ~~there~~ stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

II

Sanskrit. I appropriate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*punyaṭmakānām śarīrinām vṛddhidātya ca Sūryasya yaḥ amarah
suddhimān vegavadaśvah.*

II

Persian. *Xuršed bē marg nūrmand tēz asp rā buzurg dāram.
ān zamān kih Xuršed rōšan tābēd (ya'ni bālā āyad) ān zamān kih
Xuršed nūr tābēd hastand mēnūyān Izadān sadakān hazārakān.
ēšān nūr baxšand (yabkār). ēšān nūr ravāj dahand (yabkārāh).
ēšān nūr babārānd bar zamān Hormazd dād zyādah dādan xūbī
in jahān ān čih bā kirfah bāšad zyādah tanumand kirfahgarān
zyādah dādan Xuršed kih bē marg xāliš tēz asp bāšad.*

II

Gujarati. *Khuršed bemarag khaleś tej ghoḍānā sāhebne ārādhū.
je vakhat rośan Khuršed tapec jevāre rośan Khuršednū nur tapec
tevāre māno Ijado soogaṇā tathā hajārgaṇā e duniām aśoinī varad-
hīne vāšte ane tannī pākini varadhīne vāšte Khuršed bemarag
khaleś je tej ghoḍāno sāheb che tenī jīdatine vāšte (Khuršednī
sāthe) ūbhā rehec ane te tamām nurne ekīhā lai jāec tamām
nurne calāvec ane te tamām nurne Hormajdnī pedā kidhelī jamīn
upar bakhšec.*

12

Avesta. *āat yaṭ Hvaeṇ uzuxšyeiti bvaṭ zəm Ahura.dātəm
yaoždādrəm āpəm tačintəm yaoždādrəm āpəm xayanəm yaož-
dādrəm āpəm zrayanəm yaoždādrəm āpəm arəmažštəm yaož-
dādrəm. bvaṭ dāma ašava yaoždādrəm yā hēnti Spēntahe
Mainyāuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

II

Persian. I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

II

Gujarati. I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

12

Avesta. When the Sun rises up, purification¹ comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the[•] Holy Spirit.

12

Pahlavi. *adīn amat*¹ *X^oaršēt*² *lālā awzāyēt*³ (*aēy*⁴ *lālā yatn-*
*nēt*⁵) *yehvūnēt*⁶ *zamīk*⁷ *Ōhrmazd dāt yōšdās*⁸ (*min zak*⁹ *āhok-*
*ēnišn zyaš*¹⁰ *pavan šap*¹¹ *Šēdā*¹² *madam*¹³ *gōmīxt*¹⁴) *mayā*¹⁵ *i*¹⁶
*tačāk*¹⁷ *yōšdās*¹⁸ *mayā i*¹⁹ *xānik*²⁰ *yōšdās*²¹ *mayā i*²² *zray*²³
*yōšdās mayā i*²⁴ *armēšt*²⁵ *yōšdās*. *yehvūnēt*²⁶ *dām i*²⁷ *ahrav*²⁸
*yōšdās mavan havōd Spēnāk Mēnāk*²⁹ (*aēy*³⁰ *valō*³¹ *nafsō*
havōd).

12

Sanskrit. *tato yat Sūryah ūrdhvam ārohati bhavati prthivi*
Hormijdadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat rātrau
Devāḥ upari kṣipanti) udakam pravāhānām pavitratarām udakam
kūpakānām pavitratarām udakam samudrānām pavitratarām uda-
kam sthāvarānām pavitratarām (tadāgadinām ca). bhavati sṛṣṭih
punyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ
Svāminah.

12

Persian. *ān zamān kih Xuršēd bālā āyad bāšad zamīn Hor-*
mazd afrīdah pāktaṛ (az ān palīdī kih Divān dar šab andāzand)
āb kārezahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk
šavad āb ēstādah (tālābhā) pāk gardad. bāšad paidāiš nek pāk kih
hast ān Buzurgtar Mēnā Xudā.

12

Gujarati. *ane jevāre rošan Khursēd bulandīmā ūco āvec tevāre*
Hormajdnī pedā kidheli jāmnī (Devo je rātne vakhat palīdī nākhec
tethi) pāk thāec kāranjānā pānī pāk thāec kuvānā pānī pāk thāec
dariānā pānī pāk thāec talāvānā pānī pāk thāec. ane bujorag māno
(Hormajd) nī je āso pedāēs che te pāk thāec.

12

Pahlavi. At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

12

Sanskrit. At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

12

Persian. At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

12

Gujarati. And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).

13

Avesta. *yeidi zi Hvarə nōit usuxšyeiti ada Daēva vispā mərən-činti yā hēnti haptō.karšvōhva. navačiš mainyava Yazata anhava astvainti paitidrəm nōit paitišṭəm vīdēnti.*

13

Pahlavi. *mā¹ amat² X^oaršēt³ lā⁴ lālā vaxšāe⁵ (aēy⁶ hambūn-č⁷ zamān⁸ ariktar⁹ yātūnāe¹⁰) adīn¹¹ Šēdā¹² harvisp¹³ murnčēnd¹⁴ mavan havdā¹⁵ pavan¹⁶ haft¹⁷ kišvar.¹⁸ lā aiš mēnūk Yazat ax^o i¹⁹ astōmand madam²⁰ dārišnīh²¹ u²² madam²³ ēstišnīh²⁴ xaditūnāe (lā-č-šan²⁵ mekadrunqnd²⁶ amat-č-šan²⁷ mekadrunqnd²⁸ hič-šan²⁹ dāštan³⁰ lā tuvan havde³¹).*

13

Sanskrit. *yato yadi Sūryaḥ no ūrdhvam udeti (kila kiyanmātram api kalam ced vilambayati) tato Devaḥ sarvānapi vināśayanti yāni santi sapta dvīpāni. na kecana śūnyacārīṇo Ījḍāḥ bhuvanasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye drśyante (kila te na pratikurvanti. atha kecit pratikurvanti te ca na dhartum śaktā bhavanti).*

13

Persian. *cirā agar Xuršēd na bālā āyad (ya'nī agar andak zamān ham ta'xīr kunad) pas Dīvān tamām haft kišvar zamīn tabāḥ kunand. na hič kas mēnū bāšandagān Izadān jahān sijmand nigāh dāštan rā didah mišavad (ya'nī qabūl kunand. u agar kaš qabūl kunad az u bardāšt na šavad).*

13

Gujarati. *agarjo Khuršed bulandimā āncā nahī ave to tehej velā tamām je hapta kešvar jamīn che tehene Devo kharāb kare. nahī koi mīno Ijado (Khuršed vagere) e dunīāne kāem ane negāhā rākḥā kabul kare (agarjo kabul kare to tethī bardāšt nahī thāi šake.)*

13

Avesta. If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support¹ and stability in the material world.

13

Pahlavi. Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

Sanskrit. Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

Persian. Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

Gujarati. If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

14

Avesta. *yō yazaite Hvarə yaṭ aməšəm raēm aurvaṭ.aspəm
paitištātē tēmaṣhəm paitištātē tēmaščiḡranəm Daēvanəm paitištātē
tāyunəmča hazasənəmča paitištātē yātunəmča pairikanəmča
paitištātē idyejaṣhō māršaonahe*

yazaite Ahurəm Mazdəm

yazaite Aməšə Spəntə

yazaite haom urvānəm.

*xšnāvayeiti vīspe mainyavača Yazata gaēdyāča yō yazaite Hvarə
yaṭ aməšəm raēm aurvaṭ.aspəm.*

14

Pahlavi. *mavan izēt¹ X^oaršēt² i³ amark i⁴ rāyōmand⁵ i⁶
arvadasp⁷ pavan⁸ apāč⁹ ēstišnīh¹⁰ i¹¹ tamīkān¹² pavan apāč¹³
ēstišnīh¹⁴ i¹⁵ tam tōxmākān¹⁶ Šēdān¹⁷ pavan apāč¹⁸ ēstišnīh¹⁹ i²⁰
duždān u²¹ staxmakān²² pavan²³ apāč²⁴ ēstišnīh²⁵ i²⁶ yātūkān u²⁷
parīkān pavan apāč²⁸ ēstišnīh²⁹ i³⁰ sēž³¹ i³² nihān³³ rawišn³⁴
af-aš³⁵ yezbexūnt³⁶ yehvūnēt³⁷ Ōhrmazd af-aš³⁸ yezbexūnt³⁹
Amahraspandān⁴⁰ af-aš⁴¹ yezbexūnt⁴² zak i⁴³ nafšō⁴⁴ ruvān
af-aš⁴⁵ šnāyēnēt yehvūnēt harvisp⁴⁶ mavan⁴⁷ havōd⁴⁸ mēnūk⁴⁹
Yazat u⁵⁰ mavan⁵¹ gētīk.⁵²*

14

Sanskrit. *yaḥ ārādhayati Sūryam amaram suddhimantam
vegavadaśvam anyathā-sthityā timiraudhānām vinā-sthityā tamō-
bijānām Devānām vinā-sthityā caurānām ca balātkārīnām ca
vinā-sthityā śakīnīnām ca Mahārākṣasīnām ca vinā-sthityā mṛtyoḥ
guptacārīnaḥ sa ārādhayati Svāminam Mahājñānīnam sa ārād-
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa ārād-
hayati svīyam ātmānam sa sanmānayati samagrān śūnyacārīnaśca
Ījīdān pṛthivīcārīnaśca.*

14

Avesta. Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,
He sacrifices unto the Archangels,
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

14

Pahlavi. Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

14

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

14

Persian. *har kih buzurg dārad Xuršed kih bēmarag nārmand
tēz asp ast bāz dāstan tārīkī rā bāz dāstan tārīkī tuxm Dīvān rā
bāz dāstan Dīvān u duzdān u rāhzanān rā bāz dāstan jādavān u
pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāstah
Hormazd rā u buzurg dāstah Amšās-fandān rā u buzurg dāstah
ravān xūd rā u xušnūd kardah tamām Izadān mēnūān u tamām
Izadān gētiān rā.*

14

Gujarati. *je koi ke Khurshed bēmarag khālēs tej ghoḍānā
śāhebne ārādhe tēhi pāchū rehe (iāne dur thāe) andhārū (ane)
andhārī tokhamnā (iāne dojakhī) Devo dur thāe ane coro ane
vātpādā dur thāe jādugaro tathā pariō dur thāe ane chupīū āvnār
mohot dur thāe. jēne ārādheo Khuršedne tēne ārādheo Hor-
mazdane tēne ārādheā Amšāspandone tēne ārādheū potānā
rovānne ane tēne te jehānnā tathā e jehānnā tamām Ijadone
khuśhāl kidhā.*

15

Avesta. *yazāi Miθrēm vouru.gaoyaoitīm hazanra.gaošēm baž-
varə.čašmanəm.*

*yazāi vazrēm hunivixtēm
kamərəde paiti Daēvanəm
Miθrō yō vouru.gaoyaoitīs.*

*yazāi haxədrəmča yaž asti haxədranəm vahistēm antarə Mānəhməča
Hvarəča.*

15

Pahlavi. *mavan¹ yezbexūnt² X^aaršēt³ i⁴ amark i⁵ rāyōmand⁶
i⁷ arvadasp⁸ aš⁹ yezbexūnt¹⁰ Miθr i¹¹ frāx^agōyōt¹² i¹³ hazār¹⁴ gōš
i¹⁵ bēvar čašm¹⁶ (af-aš¹⁷ frāx^agōyōtīh¹⁸ ae¹⁹ aēy amat²⁰ evatak²¹
pavan²² dašt²³ šāyet²⁴ yātāntan u²⁵ vazlāntan²⁶ pavan rās i Miθr*

14

Persian. Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

14

Gujarati. Wnoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

15

Avesta. I shall sacrifice¹ unto Mithra, the lord of wide pastures, who has a thousand ears,² ten thousand eyes.

I shall sacrifice unto his mace, well aimed³
Against the skulls of the Demons—
Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,⁴ which is the best of friendships, [namely] that between the Moon and the Sun.

15

Pahlavi. Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is⁵ this, that coming and going alone in the forest is owing to Mihr; his

af-aš²⁷ hazār²⁸ gōših²⁹ hanā³⁰ aēry-aš³¹ hazār³² Yazat levatō³³
 gōmārt³⁴ yekavīmūnd³⁵ mavan ō³⁶ Mitr³⁷ yemalelūnd³⁸ aēry³⁹
 denō-č⁴⁰ vašmamūn⁴¹ u⁴² zak-č⁴³ vašmamūn⁴⁴ Mitr⁴⁵ min talin
 gōš hamāk⁴⁶ vašmamūnēt⁴⁷ af-aš⁴⁸ bēvar čašmih⁴⁹ hanā⁵⁰ aēry-aš⁵¹
 bēvar Yazat levatō⁵² gōmārt⁵³ yekavīmūnd⁵⁴ mavan ō⁵⁵ Mitr⁵⁶
 yemalelūnd aēry denō-č⁵⁷ xaditūn⁵⁸ u⁵⁹ zak-č⁶⁰ xaditūn⁶¹ Mitr⁶²
 min talin čašm hamāk⁶³ xaditūnēt⁶⁴ hanā⁶⁵ rāe hazār gōš u bēvar
 čašm guft yekavīmūnēt) af-aš⁶⁶ yezbexūnt⁶⁷ vazr⁶⁸ i hunixām
 pavan kamār⁶⁹ madam i⁷⁰ Šēdaān⁷¹ i⁷² Mitr⁷³ i⁷⁴ frax⁷⁵ gōyōt⁷⁶
 (ae⁷⁶ hunixāmih⁷⁷ ae⁷⁸ aēry bāstān⁷⁹ ztōn⁸⁰ yaxsenunēt mēnūkihā
 barā vazlūnēt⁸¹ vināskārān⁸² pātifrās⁸³ barā⁸⁴ vabidūnd⁸⁵ u⁸⁶
 mēnūkihā⁸⁷ laxvār⁸⁸ ō⁸⁹ kantir yātūnēt). yezbexūnam⁸⁹ hamxāk⁹⁰
 Mitr⁹¹ Yazat⁹² aēry⁹³ aīt⁹⁴ min⁹⁵ hamxākān⁹⁶ pahlum⁹⁷ mavan⁹⁸
 andark Māh u X⁹aršēt⁹⁹ (aš¹⁰⁰ rawišn¹⁰¹ ae gās-aš¹⁰² tamō).

15

Sanskrit. *yah ārādhayati Sūryam amaram śuddhimantam
 vegavadaśvam sa ārādhayati Mihiram nīvāsītāranyaṁ sahasra-
 karṇam daśasahasralocanam sa ārādhayati vajram suniyuktam
 mastakopari Devānām Mihirasya yo nīvāsītāranyaḥ (sarvadā eva
 evaṁ vidadhāti yat adṛśyarūpatayā prayāti pāpakarmināṁ nigra-
 haṁ kurute). ārādhaye mitram ca (Mihiram Ījdam) yam asti
 mitrebhyaḥ parataram antaś Candrasya ca Sūryasya ca (kila asya
 pravṛttiḥ Candrasūryayoḥ antarāle asti).*

Persian. *kih buzurg dārad Xuršed bē marg nūrmand tēz asp
 rā u buzurg dārad Mihr dašt sardār hazār gūš 'dah hazār čašm
 rā u buzurg dāšta gurz xūb nihādah bar sar Divān kih Mihr
 sardār jāihā (hamiša hamtanin nihādah dārid kih az ghaib bayāyad
 gunāhgārān rā 'azāb kunad). buzurg dāram dūstī Mihr Izad rā
 kih hast az dūstān bartar andar Xuršed u Māh (ya'nī raftār u
 dar miyān Xuršed u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiriually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

15

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

15

Persian. Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

15

Gujarati. *jene Khurshed bemarkag khāles je tej ghoḍāno khāvand che tehene ārādheo tene ārādheo jangalno paśbān hajār kān ane daś hajār ākhnā sāheb Meher (Ijad) ne tene ārādheo je jangalno paśbān Meher (Ijad) che tenā gorajne je Devonā sar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā sar ūpar dekhaito mukelo che temā hevī ejmat che ke jevāre dojakhī rovāno ūpar andājāthī jiāde Devo ejāb ane julam kare teāre te dojakhī rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthī ekāek Devonā sar ūpar jai paḍec. tethi Devo te gorajnā jakhamnī deheṣat khāine te rovānnā gunāhā kartā jiāde ejāb dei śakhtā nathī teāre te goraj pācho Cinvad Pul ūpar āveche). je doṣto kartā buland doṣt Meher (Ijad) che tenī doṣtine ārādhū ke jehenī Āftāb tathā Mā-hatābne dar-meān (cāl ane takhat che).*

16

Avesta.

*ahe raya xʾarmanhača
təm yazdī surunvata Yasna
Hvarə.xšaētəm aməšəm raēm
aurvat.aspəm zaodrābyō.
Hvarə.xšaētəm aməšəm raēm
aurvat.aspəm yazamaide
haomayō gava barəmana
hizvō danhanha Mąndrača
vačača šyaodnača zaodrābyasča.
arš.uxdaēibyasča vərəzibyō.*

*yeñhe hatəm aat Yesne paiti vanhō Mazdā Ahurō vaēda aśat
hača yāñhamča tāsča tāsča yazamaide.*

15

Gujarati. Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

16

Avesta.

For his radiance and his glory
 I will sacrifice unto him, the immortal,
 Radiant, swift-horsed Sun
 With the audible Yasna-sacrifice and with oblations.
 We sacrifice unto the immortal, radiant
 Swift-horsed Sun
 With milk-provided with Haoma,¹ with the Baresman,
 With skill of tongue, and with the Spell,
 And with word, and with deeds, and with oblations,²
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with³ righteousness, unto both these males and these females we sacrifice.

16

Pazand. [Addition.] *Hormazd i X^aadāe i awazūnī mardum mardum sardagq hamā sardagq ham bāyašt i vehq. oēm veh Din i Mazdayasnā āgāhī āstuvānī neki rasqnāt. edun bāt.*

16

Pahlavi. *pavan zak i¹ valō² rāy u gadō³ X^aaršēt⁴ (aēy-am⁵ rāy u⁶ gadō i⁷ X^aaršēt⁸ ayāwār⁹ yehvūnāt¹⁰). yezbexūnam¹¹ pavan zak i¹² nigošišnōmand¹³ Yazīšn¹⁴ (pavan¹⁵ Dēn¹⁶ Dastabar¹⁷) X^aaršēt¹⁸ i¹⁹ amark²⁰ rāyōmand²¹ arvadasp²² pavan zōhr²³ X^aaršēt²⁴ i²⁵ amark²⁶ rāyōmand arvadasp²⁷ izam²⁸ pavan Hōm²⁹ bisryā³⁰ u³¹ Barsm³² u³³ hizvān³⁴ dānākīhā³⁵ u³⁶ Mānsr³⁷ (gōwišn Avastāk³⁸) kunišn³⁹ (kār⁴⁰ byēn Yazīšn ae⁴¹ zōhr⁴² āšnāk⁴³) zak-č⁴⁴ rāst gōwišn.⁴⁵*

mavan⁴⁶ min ātān⁴⁷ ētōn pavan Yazīšn madam šapīr (aēy⁴⁸ Yazīšn zak šapīr⁴⁹ Ōhrmazd X^aatāe vabidūnyēn⁵⁰) Ōhrmazd ākās min ahrākīh⁵¹ apākīh⁵² čikāmčāe⁵³ kār u⁵⁴ karpak pavan⁵⁵ mizd u⁵⁶ pātdahišn ākās yehabūnēt. hanjamanikān zakarān u⁵⁷ vaka-dān izam⁵⁸ (Amahraspandān⁵⁹).

Ōhrmazd⁶⁰ X^aatāe⁶¹ awzūnik vabidūntak anšūtā⁶² anšūtā⁶³ sartakān u⁶⁴ hamāk⁶⁵ sartakān rā⁶⁶ (mavan⁶⁷ 10 sartak havōd) hamāk⁶⁸ šapīrān rā⁶⁹ valō⁷⁰ lenō mavan⁷¹ šapīrān⁷² i⁷³ Dēn i⁷⁴ Mazdayasnān⁷⁵ havōēm⁷⁶ ākāsīh⁷⁷ u⁷⁸ ōstavārih⁷⁸ u⁷⁹ avigūmānīh⁷⁹ u⁸⁰ newakīh yehamtūnāt. ētōn yehvūnāt (čīgōn⁸¹ amat⁸² āfrīnam⁸³).

16

Sanskrit. *asya śuddhaya śriyā ca enam ārādhaye śrāyamaṇa-ijisnyā Sūryam tejasvinam amaram śuddhimantam vegavadaśvam (śuddhaya śriyā ca Sūryasahayinyā śrāyamaṇa-ijisnyā gurumukhena). prāṇdīh Sūryam tejasvinam amaram śuddhimantam vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā [jihvāyāḥ dakṣatayā] Mānthravacanāḥ*

16

Pazand. [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdayasnians. So be it.

16

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

16

Sanskrit. Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvanibhiḥ*) *karmanā ca (kāryam yat antarijīsnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiḥca vāṇibhiḥ.*

ye vidyamānebhyaḥ evam Ijīsnā upari uttamasya Mahājñāninaḥ Svāmināḥ (kila ijjīsnāḥ Ahuramajdasyārthe pracurāḥ kurvanti) vettuḥ puṇyam yat kiṃcit (kila yat kiṃcit puṇyaprasādam Ahuramajdo veti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastrīākṛtīn Amīśāspintān).

[. . .]

16

Persian. *bah nūr u xāliši u ham urā buzurg dāram bah šanīdah Yazīšn Xuršēd yāri rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nūrmand bēmarag xāliš tēz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātar bah Mān-šahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amšāsfandān).

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidūn bad.*

16

Gujarati. *tehenī (iāne Khursēdni) khāleši ane nure kari teheṇe arādhkū (Dīnnā Dasturthī) Ijašne šābhliṇe. Khursēd bēmarag khāleš tej ghoḍānā sāhebnē jore kari. Khursēd bēmarag khāleš tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).
[. . .]

16

Persian. On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd, the lord . . . So be it.

16

Gujarati. I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

śahebne Home karī jivāme karī ane Barsame karī ane dānā jobāne karī ane (Avaštānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāšt bolve karī ārādhū.

ke e raveše biṇā (Ijado) kartā Ijaśne Dādār Hormajdnī bulandtar ane behetar che ke nekīhī harjagomā Hormajd khabar āpeche (iāne śavābno badlo Dādār Hormajd jānec ane āpec). narnī suratnā ane mādānī suratnā (Fareštāvonā) anjumanne ārādhū.

[Version of the Pazand.] *e Hormajd śaheb ādmīo ane ādmīoni jātnī ane tamām jātnī vardhīno karnār tamām Dinnā śarīk bhala lokone. ane hū je bhalī Mājdiāšnī Dinno cheu te mahane (Dinnī) khabar tathā beśak begmānī ane ūstavārī ane nekī pohocādo ane ehej raveše thāo (jemke me doā kīdhī).*

17

Avesta. *yasnəmča . . . āfrināmi Hvarə.xšaētahe aməšahe raēvahe aurvaē.aspahe.*

17

Pahlavi. *yazišn . . . āfrīnam val¹ X^raršēt² i³ amark rāyō-mand arvadasp.*

17

Sanskrit. *ijisnim ca . . . āśirvādayāmi Sūryaya tejasvine amarāya śuddhimate vegavadaśvāya.*

17

Persian. *dāi yazišn . . . Xuršed nūrmand ḥemarg xališ tēz asp rā.*

17

Gujarati. *ijaśne . . . dovā karū Khuršed bemarkar śafāi bharela tej ghodānā khāvandne.*

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

Avesta. I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

Pahlavi. I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

Sanskrit. I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

Persian. The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

•

17

Gujarati. I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

18

Avesta. *Ahurāniš Ahurahe vahištabyō zaodrābyō sraēštabyō dahmo.pairiñharštabyō zaodrābyō ahmāi razšča . . . yaθā afrināmi. hazarēm . . . baēvare baēšazanəm. jasa mē avanhe Mazda . . . Zrvānahe Darəyō.Xʷadātahe. [Pazand.] kərbā muzd . . . yaθā afrināmi.*

18

Pahlavi. *Ahurānāe¹ Ahurāe² pavan zak i³ pahlum zōhr⁴ (i⁵ tōrān) pavan zak i⁶ nēwak⁷ zōhr⁸ pavan⁹ zak i¹⁰ dahmān¹¹ nikirīt¹² zōhr¹³ (ait¹⁴ mavan¹⁵ dahmān¹⁶ palūt¹⁷ yemalelūnēt¹⁸). mavan tān am yehvūnāt . . . bēn denō afrin. hazār bār . . . bevar bēšazišn. barā yehamtūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang Xʷatā. karpak mīzd . . . čigōn afrin vabi-dūnam.*

18

Sanskrit. [The sentence beginning with *Ahurāniš* does not occur in the Sanskrit version.] *asmākaṁ śuddhayaḥ . . . yathā āśīrvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dīrgharājā. [. . .] . . . yathā āśīrvādayāmi.*

18

Persian. *Xudāi Xudāi bah bartar sūr gāvān u nek sūr bah ān nek mard xāb muhāfazat kardah (dīdah). marā nūr . . . canāncih afrīn mikunam. hazār . . . dah hazār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih afrīn mikunam.*

18

Gujarati. *e sāhebonā Śāheb buland jore karī nek jore karī ane nek negāhā kīdhele jore karī Tune arādhū. khaleṣī hamune . . .*

18

Avesta. [Whoso sacrifices unto] the Ahurian waters¹ of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

Pahlavi. Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

Sanskrit. [The sentence beginning with *Ahurāniś* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [. . .] . . . as I bless.

18

Persian. [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

Gujarati. O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajarganī . . . dashazārganī tandarustī.
pohoc marī iyārie e danā Hormajd . . . Der Khudā Jamāno.
savābnā badlāne . . . jemke mē doā kidhi.*

19

Pazand and Avesta. *roz nek nām roz pāk nām roz mubārak
(falq) māhe mubārak (falq) gāhe (falq) namāz i dādār i gehq
dāmq. xšnaodra . . . staomi ašem.*

*gurz x^oreh awazāyāt X^oaršēt i amarg i rayōmand i aurvandasp
amāwand pērōžgar amāwandī pērōžgarī. dāt Dīn vahē Māzda-
yasnā āgāhī rawāī vāfrīngānī bāt haft kēšwar zamī. edun bāt.
man āno āwāyat šudan.*

*Dādār i gehq Dīn i Māzdayasnī Dāt i Zarđuštrī. nēmasē tē
ašaum savište Arēdvī Sāre Anālute ašaone.*

nēmō Urvaire vanuhi Māzda.θāte ašaone.

Hvarē.xšaētēm amāšēm raēm aurvaš.aspēm yazamaide.

X^oaršēt amarg rayōmand aurvandasp be rasāt.

19

Pahlavi. *yūm¹ (nāmān) u bilā² (nāmān) u³ gās (nāmān).
namāz yedrānam zak i Lač Dātār (aēγ⁴ pētāk vabidūntak gētīh u
datak nēwakīh). šnāyēnītarīh . . . ahrākīh izam.*

*buzurgīh u rōšnīh awzūn⁵ yehvūnāt⁶ X^oaršēt amark rāyōmand
arvadasp⁷ X^oaršēt⁸ amāvand u pērōžkar aīt (buzurgīh⁹ valā¹⁰
awzūn¹¹ yehvūnāt). amāvandīh¹¹ u¹² pērōžkarīh¹³ u dāt Dēn¹⁴ i¹⁵
šapīr Māzdayasn¹⁶ rā. ākāsīh¹⁷ u¹⁸ rawākīh¹⁹ goāfrīngānīh²⁰*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

19

Pazand and Avesta. Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardivisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

19

Pahlavi. Day N or M, month N or M, and the period of day N or M. I bring homage unto you, ☉ Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

yehvānāt. bēn haft kišvar zamik etōn yehvānāt. li rā tamā apāyēt vazlūntan.

(*namāz*²¹) *Dātār (aēy datak pētāiš) gētiḥ rā.*²² (*namāz*²³) *Dēn i*²⁴ *Mazdayasn*²⁵ *rā*²⁶ *mavan*²⁷ *dāt Zaratušt*²⁸ *ait. namāz ō lak ahrav*²⁹ *sūtōmand Ardvišūr anast ahrav.*

*nasīm zak i Urvar šapīr Ōhrmazd dāt i*³⁰ *ahrav rā.*

*X°aršēt*³¹ *amark rāyōmand arvadasp*³² *izām.*

*X°aršēt*³³ *amark rāyōmand arvadasp*³⁴ *barā yehamtūnāt.*

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] *dunīāni khalaknā pedā karnār Dādārne namūc. kluśhāl karūc Hormajdne . . . tārif karū rāstīnī.*

Khuršed bemarag khāleš tej ghodāno sāheb hematdār ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāšnī Dīnno inšāf ane hemat ane fatehmandī jiādā thāo ane ehej raveše hafta kešvar jamīnmā (Dīnnī) khabar tatha (Dīnnū) jāri thāvū tathā masahurī thāo. mahne te jago (iāne te jehānmā) javu sajā-vār che.

ane jehānno pedā karnār Dādārne ane Mājdiāšnī Dīn je Jar-toštne apī che tehnā inšāfne ane tūā pak faedām cāhānār asone nomāj karūc.

ane Hormajdnā pedā kūlhelā behetar Urvarone nomāj karūc.

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and⁷ I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[. . .]

2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

Avesta. [The passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^aadāe i awazūm
gurz x^aarake awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt.
əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X^aatā² awzūnīk.
buzurgih³ u rōšnīh⁴ Mitr frāx⁵gōyōt⁶ dātabar⁶ i⁷ rāst⁸ awzūn
yehvūnāt. min hamāk vinās . . . pavan patēt havēm.*

○

Persian. [The passage does not occur in the Persian version.]

○

Gujarati. (*šaru karūc*) *Iajdā dānā sāheb pote potāmī mele peda
thāelo vardhīno karnār che tehenā nāme karī. Meher (Ijad) jan-
galno pāsbān che tenī rāst dāvarnī bulandī ane rošnī jīādā thāo
(ane te mähārī madade) pohoco. hū tamām gunahīkī . . . toba
karī pācho farū cheū.*

1—9

Avesta. *nəmasə Te Ahura Mazda . . . jasa me avanhe Mazda.
ašaunəm varuhiš sūrā spəntā Fravašayō yazamaide Miθrəm
vouru.gaoyaoitīm yazamaide.*

2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness, and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

Persian. [The passage does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

I-9

Avesta. Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

I-9

Pahlavi. *namāz yedrunam ō Lak Ōhrmazd . . . barā yehamtān ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzūnikān Fravahr izam. Mitr i frāx²gōyōt izam.*

I-9

Persian. *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'azmat dārandagān afsūnyān rā buzurg dāram. Mihr bāšandah daštahā rā buzurg dāram.*

I-9

Gujarati. *namūc Tune e Hormajd . . . pohoc mähārī iārīe e Hormajd. behetar jīādatinā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāšbānne ārādhū.*

IO

Avesta. *fravarāne . . . Ahura.tkaēšō. [Gāh.] Miθrahe vouru.gaoyaoitōiš hazanra.gaošahe baēvarā.čašmanō aoxtō.nāmanō Yazatahe Rāmano X^aāstrahe xšnaodra . . . frasastayaēča. yadā Ahū vairyō . . . vīdvā mraotū.*

IO

Pahlavi. *franāmam . . . Ōhrmazd Dātistān. [Gāh.] Mitr¹ frāx²gōyōt² 1000 gōš bēvar čašm guft šēm Yazat (aēγ-aš šēm pavan dēnd Den guft jekavimūnēt³) Rāmišn X^aārūm (ae⁴ Rāmišn X^aārūm dēnd⁵ aēγ sak⁶ Mēnūk mavan⁷ anšata⁸ pavan x^aarišn⁹ mičak xavītūnēt pavan rās i¹⁰ valō¹¹). pavan šnāyēnūtārīh . . . frāč afrinakānīh. čīgōn Ahu kāmāk . . . dānišnūk yemalelūnam.¹*

1-9

Pahlavi. I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

1-9

Persian. Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

1-9

Gujarati. I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

IO

Persian. [The passage does not occur in the Persian version.]

IO

Gujarati. *bujorgithū paḍhū . . . Hormajdno Hokam. [Gah.] Meher (Ijad) jangalno paśbān hajār kān tathā daś hajār ākhno sāheb kaheā nāmno Ijad (iāne Dinmā ehenū nām ghañ jagoe kahiū che) tehene ane rāmaśnī tathā āśānāno āpnār (Rām Ijad) ne khusāl karvāne vāste . . . maśhur karū. je māsāle Hormajdnī khaeś . . . e raveśe khabar kahūc.*

II

Avesta. *Miḍrēm vouru.gaoyaoitīm yazamaide arš.vāčānhēm . . . jayāurvānhēm. Miḍrēm aiwi.dahyūm yazamaide. Miḍrēm antarē.dahyūm yazamaide. Miḍrēm ā.dahyūm yazamaide. Miḍrēm upairi.dahyūm yazamaide. Miḍrēm adairi.dahyūm yazamaide. Miḍrēm pairi.dahyūm yazamaide. Miḍrēm aipi.dahyūm yazamaide.*

II

Pahlavi. *Mitr i frāx²gōyōt izam i rāst gōwišn . . . jigār. Mitr¹ perāmun² matā izam. Mitr³ andar⁴ matā izam. Mitr⁵ bēn denā matā izam. Mitr azpar⁶ matā izam. Mitr adari⁷ matā⁸ izam. Mitr⁹ levīn (kolā¹⁰) matā izam. Mitr¹¹ pas¹² matā izam.*

II

Persian. *Mihr (sardār maḥabbat rā) bāśandah daštahā rā buzurg, dāram rāst guftār . . . sūr bah bāzū dārad. Mihr perāmūn šahrhā rā buzurg dāram. Mihr kih dar miyan šahrhā ast*

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

11

Avesta. We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

11

Pahlavi. I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

11

Persian. I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

urā buzurg dāram. Mihr kih dar in šahr ast urā buzurg dāram. Mihr kih balāi šahr ast urā buzurg dāram. Mihr kih bazir šahrhā mīmanad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.

11

Gujarati. *Meher (Ijad) jangalnā pāšbānne āradhū rāsti bolnār . . . jorāvar bājuno. Meher (Ijad) šeherne āspās che tehene āradhū. Meher (Ijad) šeherne andar che tehene āradhū. Meher e šehermā che tehene āradhū. Meher šeherne upar che tehene āradhū. Meher šehermā nice che tehene āradhū. Meher šehermā āgal che tehene āradhū. Meher šehermā pachvāde che tehene āradhū (iāne šehermā āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar che hemī samaj e je āgal pachvāde tathā nice upar Meher Ijad negehebānīno karnār che).*

12

Avesta. *Miθrəm Ahura bərəzanta
aidyafan̄ha ašavana
yazamaide.
Strēušča Mān̄həmča Hvarəča
urvarə paiti Barəsmayə.
Miθrəm vīspanəm dahyūnəm
daiīshu.paitīm yazamaide.*

12

Pahlavi. *Mitr x^oatā¹ buland mavan- amark u³ ahrav ait⁴
valō rā izam. Star-č⁵ u Māh u X^oaršēt⁶ pavan⁷ zak⁸ i urva-
rān⁹ Barsm.¹⁰ Mitr harvisp¹¹ mataān dehupat¹² izam.*

12

Persian. *Mihr šāhib buland kih pušīdah mirasad u ašo hast
urā buzurg dāram. Sitārah u Māh u Xuršēd u Ūrvar kih Bar-
sam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast
urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

11

Gujarati. I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

12

Avesta.

We sacrifice unto Mithra and Ahura,
The exalted, imperishable, righteous ones.
And the Stars, the Moon, and the Sun,
By means of trees yielding Baresman.
We sacrifice unto Mithra, the lord
Of all countries.

12

Pahlavi. I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

12

Persian. I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

12

Gujarati. *ghaṇo buland śāheb bemarg aśo Meher (Ijadne) tatha Śetārā ane Māhātāb and Āftābne ārādhū. (ane) urvarnī Bar-śame karī tamām šeherono pādśāh (iāne pāśbān) Meher (Ijad) ne ārādhū.*

13

Avesta. *ahe raya x^oarənanhača
təm yazāi surunvata Yasna*

*Miðrem vouru.gaoyaoitīm zaodrābyō. Miðrəm vouru.gaoyaoitīm
yazamaide rāma.šayanəm hu.šayanəm Airyābyō dairəhubyō.*

13

Pahlavi. *pavan zak i¹ valō² rāy u gadō i³ Mitr⁴ (aēγ-am⁵
rāy u⁶ gadō Mitr ayāwār yehvūnāt⁷) pavan⁸ zak i⁹ nigōšišnō-
mand¹⁰ Yazišn¹¹ (pavan Dēn¹² Dastābar) Mitr frāx^ogōyōt¹³ pavan
zōhr.¹⁴ Mitr¹⁵ frāx^ogōyōt¹⁶ izam. (lenō¹⁷ barā yehamtūnāt).
rāmišn¹⁸ manišnīh¹⁹ u humānišnīh²⁰ (yehvūnāt²¹) Ērān²² mataān²³
(aēγ²⁴ šapīr Dēnān²⁵).*

13

Persian. *bah nār u rošnī u urā buzurg dāram bah šanīdah
Yazišn (az zabān Dasturān). bah zār Mihr šāhib šahr ham šāhib
šahr rā buzurg dāram. rāmišnī ašoi nekī šādī.*

13

Gujarati. *tehenī (iāne Meher Ijadnī) khaleśī ane nure karī
tehene ārādhū (Dinnā Dašturothī) Ijaśne śābhīlīne jangalnā pāśbān
Meher (Ijadne). jore karī jangalnā pāśbān Meher (Ijad) ne*

12

Gujarati. I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

13

Avesta.

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

13

Pahlavi. For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

13

Persian. For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

13

Gujarati. For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

aradhū. Irān šehernā (iāne bhalī Dinnā loko) ne rāmašnīnū rehevū (ane) nekīnū rehevū (thāo).

14

Avesta.

*āča nō jamyāt avan̄he
āča nō jamyāt ravan̄he
āča nō jamyāt rafnan̄he
āča nō jamyāt marždikāi
āča nō jamyāt bašsazāi
āča nō jamyāt vərəθraynāi
āča nō jamyāt havan̄hāi
āča nō jamyāt ašavastāi
uyrō airiuidūrō yasnyō
vahmyō anaiwi.druxtō
vispəmāi anuhe astavaite
Miθrō yō vouru.gaoyaoitiš.*

14

Pahlavi. *zak-č¹ i² len̄ yehamtūnāt pavan³ ayāwārih.⁴ zak-č⁵ i⁶ len̄ yehamtūnāt rāyōmandih.⁷ zak-č⁸ i⁹ len̄ yehamtūnāt pavan¹⁰ rāmišn. zak-č¹¹ i¹² len̄ yehamtūnāt pavan¹³ āmurzišn. zak-č¹⁴ i¹⁵ len̄ yehamtūnāt pavan¹⁶ bēšazēnītārih.¹⁷ zak-č¹⁸ i¹⁹ len̄ yehamtūnāt pavan²⁰ perōžkarīh. zak-č²¹ i²² len̄ yehamtūnāt pavan²³ huax²⁴ i²⁵ i²⁶ len̄ yehamtūnāt pavan²⁷ ahravīh²⁸ čir u aparvēž²⁹ yazišnōmand³⁰ u nyāyišnōmand adružih (aery družih³¹ lūt) harvisp³² patmān³³ ax³⁴ i³⁵ āstōmand³⁴ Mitr frāx³⁵ gōyōt.³⁵*

14

Persian. *āncih marā barasād barāy yārī. āncih marā barasād barāy nūr bakhšī. āncih marā barasād barāy rāmišnī dādan āncih marā barasād barāy murād (ya'nī har cih bax³⁶ aham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

14

Avesta.¹

And may he come to us for help,
 And may he come to us for freedom,
 And may he come to us for joy,
 And may he come to us for mercy,
 And may he come to us for healing,
 And may he come to us for victory,
 And may he come to us for well-being,
 And may he come to us for sanctification—
 He, the mighty one, overpowering, worthy of sacrifice,
 • Worthy of prayer, the undecieved one
 In all² the material world—
 Mithra, who [is] the lord of wide pastures.

14

Pahlavi. May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undecieved one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

•

14

Persian. May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

barāy tandurusti. āncih kih marā barasād barāy firāzi. āncih kih marā barasād barāy nek andēši. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār buzurg dāštan u sazāvār nyāyiš kardan u hargiz na āzārdan (ya'nī āzār na bayad dādan) tamām Māh bayastad kih Mihr šāhib dāstahā ast.

14

Gujarati. *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīni farākhāne vāšte. te amone pohoco rāmašnīne vāšte. te amone pohoco bakhšeš karvāne vāšte. te amone pohoco tandarūstīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgārōnī tārif karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijašne (tathā) nāeš karvāne lāekna (Meher Ijadne) ājurde nahī karū ane jangalno pāsbān ane tamām dunyāno andājo je Meher (Ijad) che.*

15

Avesta. *təm amavantəm Yazatəm
sūrəm dāmōhu savištəm
Miθrem yazāi zaōdrābyō.
təm pairi.jasāi vantača nēmanhača
təm yazāi surunvata Yasna*

Miθrəm vouru.gaoyaoitīm zaōdrābyō. Miθrəm vouru.gaoyaoitīm yazamaide.

*Haomaqyō gava . . .
arš.uxdaēibyasča vāqzibyō.*

yeiše hātəm . . . tāsčā tāščā yazamaide.

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

14

Gujarati. And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

15

Avesta.

With oblations will I sacrifice unto him,
 The Angel Mithra, the strong,
 Helpful, most beneficent among the creatures.
 Him will I approach¹ with love² and homage.
 Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

15

Pahlavi. *zak¹ amāvand Yazat awzārōmand² dāmān³ rā sūt x⁴astār Mitr⁴ izam pavan⁵ zōhr.⁶ zak⁷ Mitr li rā barā⁸ yehamtūnāt pavan⁹ ayāwārīh,¹⁰ u nyāyišn. pavan zak i¹¹ nigōšišnōmand¹² Yazīšn¹³ (pavan¹⁴ Dastabar¹⁵ i¹⁶ Dēn¹⁷) Mitr¹⁸ frāx¹⁹gōyōt.¹⁹ pavan²⁰ zōhr²¹ Mitr²² frāx²³gōyōt²³ izam. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min āitān . . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

15

Persian. *ān himmatī Izad ‘azmatī xūd sud x⁴astār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikastan dušmanān u namāz burdan. urā buzurg dāram bah šanīdah Yazīšn (az zabān Dasturān). bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya‘nī nar šūrat u nārī šūrathā Amšāsfindān).*

15

Gujarati. *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno cāhānār Meher Ijadne (mahāre) jore karī āraḍhū. (ane) dušmanone toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū. ane tehene āraḍhū (Dinnā Dašturothū) Ijašne sābhline jangalnā pāsbān Meher Ijadne. jore karīne jangalnā pāsbān Meher (Ijadne) āraḍhū Home karī jivāme karī . . . ane rāst bolve karī āraḍhū. ke e raveše bijā (Ijado) kartā Ijašne dadār Hormajdnī bulandtar ane behetar che . . . narnī suratnā ane mādānī suratnā (Farestāvond) anjumanne āraḍhū.*

15

Pahlavi. I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

15

Persian. I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

15

Gujarati. I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdaq. Hormazd i X^aadæ i awazunî gurz x^aarahe awazâyât. Mâh bôxtâr Mâh Izad bē rasât. æž hamâ gunah . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šem i Yazdān Ōhrmazd X^aatā awzūnik. buzurgih u rōšnīh i Mâh bôxtâr awzūn yehvūnāt u zak Mâh Yazat barā ayāwārīh i lenō barā yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

○

Persian. *bah nām Izad. Hormazd Xudāi ruz afzūn buzurgī u rōšnī dar afzāyišn bād. Mâh xāliṣ baxšandah rūzi kih Mâh Izad barasād. az tamām gunāh . . . bah patit hastam.*

Gujarati. *(šaru karūc) Iajdā dānā Śāheb pote potāni mele pedā thāelo varadhīno karnār che tenā nāme karī. bulandī ane rōšnī Māh bokhtārni jiādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhthī . . . tobā karī pācho farū cheū.* *

3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins : . . I turn back with repentance.

Avesta. *namō Ahurāi Mazdai. namō Amašazibyo Spəntazibyo. namō Mānhai Gao.čidrai. namō paiti.ditai. namō paiti.diti.*

I

Pahlavi. *namāz¹ ō² Ōhrmazd (X^oatae³). namāz⁴ ō⁵ Amahraspandān.⁶ namāz⁷ ō⁸ Māh i⁹ gōspand¹⁰ tōxmāk.¹¹ (ae¹² gōspand¹³ tōxmākīh¹⁴ an¹⁵ aēγ¹⁶ Vahuman¹⁷ u¹⁸ Māh u¹⁹ Gōšurun²⁰ kola 3 gōspand²¹ tōxmāk²² havōd.²³ zak²⁴ i²⁵ mavan²⁶ Vahuman mēnūk i²⁷ avēnāk²⁸ u²⁹ agriftār. u³⁰ min Vahuman barā Māh tāšet³¹ yekavīmūnēt³² pavan³³ vēnākīh³⁴ u³⁵ agriftārīh.³⁶ u³⁷ min Māh barā³⁸ Gōšurun³⁹ tāšet yekavīmūnēt⁴⁰ pavan vēnākīh⁴¹ u griftārīh.⁴² u⁴³ hamā⁴⁴ denō⁴⁵ dām u⁴⁶ dahišn rāyīnišn⁴⁷ pavan⁴⁸ gōspanā⁴⁹ tōxmākīh.⁵⁰ u⁵¹ gadō⁵² i⁵³ tōrān⁵⁴ u⁵⁵ tōxmāk⁵⁶ gōspandān⁵⁷ barā⁵⁸ Māh pāyak yekavīmūnēt⁵⁹). namāz⁶⁰ pavan apar⁶¹ vēnišnīh u⁶² namāz pavan apar nikīrišnīh⁶³ (ae⁶⁴ amat⁶⁵ nikīram⁶⁶ af-at⁶⁷ xaditūnam⁶⁸ at⁶⁹ barā mekadrūnam⁷⁰ af-at namāz⁷¹ yedrūnam).*

I

Sanskrit. *namaḥ Svāmine Mahājñānine (Ahurmajdāya). namo Amarebhyo Gurutarebhyaḥ (Amišāspantebhyaḥ). namaś Candrāya paśubijāya. (asya paśubijatā evaṃ yat Gvahmanaś Candraśca Gorūpaṃ ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrtiḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitah asti dṛśyatayā agrāhyatayā ca. Candrācca Gorūpaṃ ghaṭitam asti dṛśyatayā grāhyatayā ca. samagrā iyaṃ sṛṣṭer dāteśca prāvṛttiḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ uparidarśanatayā. namaḥ upari nirikṣanatayā (kila paśyāmas tvām nirikṣayāmaḥ. pratikurmaḥ tvām namas kurmahe ca).*

Avesta. Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

I

Pahlavi. Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

I

Sanskrit. Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

I

Persian. *namāz Šahib mihtar dān (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfandān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš in har sih gūsfand tuxm hast. bah Bahman gharbi kih didah na šavad u girafteh na šavad u az Bahman Māh rā paida kardah ast kih didak šavad u girafteh na šavad u az Māh gūsfand paida kardah ast kih didah šavad u girafteh ham šavad. tamām kārubar in jahān rā ravāj dādan bah gūsfand tuxm. u nūr u xālīši gāv u gūsfandān bah Māh Payah dāstah ast.) namāz kih az bālā mibīnad. u namāz kih mibīnam (u az bālā qabul mikunī turā namāz kunam).*

I

Gujarati. *namūc Hormajdne. namūc Amšāšpandone. ane namūc Mahātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Beheman Amšāšpand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštān kalab gošpand tokhmī kahiche šā vāšte je gāu gošpandnū tokham ane nur rošnī Māhā Pae Behēstathī che). ane namūc tū uparhī dekhec tehene. ane namūc hū nīcethī tune dekhūc tehene.*

2

Avesta. *xšnaoθra Ahurahe Mazdā . . . staomi ašəm. frava-rāne Ahura. tkaēšō. [Gāh.] Mānhahe Gao.čīdrahe. Gēušča aēvō.dātayā. gēušča pouru.sarədayā xšnaoθra . . . frasastayaēča. yaθa Ahu vairyo . . . viθvā mraotu.*

I

Persian. Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

I

Gujarati. I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

Pahlavi. *šnāyēnitarīh i Ōhrmazd . . . stāyēm ahrakīh. franāmam . . . Ōhrmazd Datistan. [Gah.] Mah¹ i² gōspand tōxmak.³ Tōrā⁴ i⁵ ēvakdāt.⁶ u⁷ gōspand⁸ i⁹ pur sartak.¹⁰ šnāyēnitarīh . . . frač afrīnakānīh . . . čīgōn Ahu kamak . . . dāniš-nik yemalelānam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragūthī padhū . . . Hormajdno Hokam. [Gāh.] Māhātāb gōspand tokhmīne ane Gāvīodādne ane tamām jātna gōspandone khushāl karvāne vāšte . . . mašhur karū. je mišāle Hormajdnī khāeš . . . e raveše khabar kahūc.*

3

Avesta. *nēmō Ahurāi . . . nēmō paiti.diti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar niktrīšnīh.*

3

Sanskrit. *namaḥ Svāmine Mahājñānīne . . . namaḥ upari nirīkṣaṇatayā.*

3

Persian. *namāz Šahīb mihtar dānā . . . namāz kih mābinam.*

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

Avesta. Homage unto Ahura Mazda. . . . Homage with the look.

3

Pahlavi. Homage unto Ormazd. . . . Homage with [our] upward look.

3

Sanskrit. Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

Persian. Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . kū nicethā tune dekhūc tehene.*

4

Avesta. *kaṭ Mā uxšyeiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyeiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsqstātō. tā nərəfsqstātō yā hē uxšyastātasciṭ. kē yā Mā uxšyeiti nərəfsaiti ōwaṭ.*

4

Pahlavi. *čīgōn amat¹ Māh vaxšēt. čīgōn² amat³ Māh nirfsēt. 15⁴ amat⁵ Māh vaxšēt. 15⁶ amat⁷ Māh nirfsēt.⁸ (15⁹ yūm min gētikān¹⁰ kār u¹¹ karpak mekadrūnēt¹² u¹³ min mēnūkān¹⁴ mizd u¹⁵ pātdahišn¹⁶ u¹⁷ 15 yūm val¹⁸ mēnūkān kār u¹⁹ karpak²⁰ apaspārēt²¹ val²² gētikān mizd u²³ pātdahišn. nēwakih Māh i²⁴ pērōškar²⁵ min 1 vad 15²⁶ yūm²⁷ min²⁸ mēnūkān nēwakih u frāx²⁹ih²⁹ mekadrūnēt³⁰ u³¹ min 15³² vad bundakih³³ i^{33a} 30 yūm pavan gētikān³⁴ xelkūnēt.³⁵ u³⁶ min zak³⁷ 1³⁸ yūm amat³⁹ nōk barā⁴⁰ awzūn pavan Māh yehvūnēt⁴¹ vad bundakih i⁴² 30 yūm rōšnūh⁴³ u⁴⁴ nēwakih min mēnūkān mekadrūnēt⁴⁵ u⁴⁶ val gētikān⁴⁷ apaspārēt mizd u⁴⁸ pātdahišn⁴⁹). amat⁵⁰ valō⁵¹ vaxšēt⁵² ēstišnūh⁵³ (mavan Māh) valōsān⁵⁴ nirfsišn ēstišnūh⁵⁵ (mavan⁵⁶ apāxtarik⁵⁷ havōd⁵⁸ aēy⁵⁹ pavan ēstišnūh⁶⁰ apātaxšā⁶¹ yehvūnd). amat⁶² valō nirfsišn⁶³ ēstišnūh⁶⁴ (mavan⁶⁵ Māh) valōsān vaxšišn⁶⁶ ēstišnūh⁶⁷ (mavan apāxtarik⁶⁸ havōd⁶⁹ aēy pavan x⁷⁰ēškārih⁷⁰ tuvāniktar⁷¹ havōd čīgōn Haftorang⁷² u⁷³ Vanand u⁷⁴ Satvōs⁷⁵ u⁷⁶ Tištr⁷⁷). min⁷⁸ mavan amat⁷⁹ Māh vaxšēt u⁸⁰ nirfsēt⁸⁰ i⁸¹ Lak Ōhrmazd.⁸² (af-aš⁸³ vičir⁸⁴ pavan⁸⁵ Dāmdāt⁸⁶).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

3

Gujarati. I venerate Ormazd . . . Whom I look at from below.

4

Avesta. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

Pahlavi. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

Sanskrit. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

kṣayati. (pañcadaśadināni pṛthivīcārīṇām kāryāni puṇyāni ca pratikaroti paralokinām ca prasādan pañcadaśadināni paralokibhyaśca kāryāni puṇyāni ca sampādayati pṛthivīcārībhyaśca prasādan). yāḥ asya vṛddhīṇām sthitayāḥ (kila yās Candrasya) teṣāṃ avṛddhīṇām sthitayāḥ (ye avākhtarīṇām pratīpāḥ santi yathā Haptoiringa-Vananta-Satausa-Tistaraprabhṛtayaḥ kila sthityā arājāno bhavanti). avṛddhīṇām sthitayo yā asya (kila yās Candrasya) teṣāṃ vṛddhīṇām sthitayāḥ (ye avākhtarīṇām pratīpāḥ santi kila satkāryatayā balavattarā bhavanti). kebhyāḥ yat Candrah pravardhate kṣayati ca. Te Ahuramazda. (asya vicaro Dāmdādēna).

4

Persian. *cūn Māh afzāyad u cūn Māh kahad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bahīst sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tištar vaghayrah ya'nī bar āsmān hastand bā bē zūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nēkī zūrmand bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

4

Gujarati. *kem Māhātāb vadhec ane kem Māhātāb ghaṭec. pandar dan Māhātāb vadhec ane pandar dan Māhātāb ghaṭec. jēvāre Mahātābni varadhi thāec tevāre tehenāni (iāne avākhtari*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

4

Persian. When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [. . .] O Ormazd? (Description of it is in Damdad).

4

Gujarati. How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

šetārānī) ghaṭati thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šatueš, Vanant ane Haptorang che. e ceāro šetārānī kalab che). jevāre Māhātāb ghaṭato jāec tevāre tehenānī (iāne avākhtari šetārānī) varadhī thāec. e Hormajd tāhāro Māhātāb ša thakī vadhec ane ghaṭec. (eheno jāvāb Dāmdad Našakmā che).

5

Avesta. *Mānhəm Gao.čiθrəm ašavanəm ašahe rattum yaza-
maide. taṭ Mānhəm paiti.vaēnəm. taṭ Mānhəm paiti.vīsəm.
raoxšnəm Mānhəm aiwi.vaēnəm. raoxšnəm Mānhəm aiwi.vīsəm.
hištənti Aməšā Spənta xʷarəno dārayeinti. hištənti Aməšā Spənta
xʷarəno baxšənti zəm paiti Ahura.δātəm.*

5

Pahlavi. *Māh i¹ gōspand² tōxmak³ ahrav i⁴ ahrākih rat
izam⁵. zak⁶ Māh pavan madam⁷ vēnišnīh⁸ zak⁹ Māh pavan
madam¹⁰ patīrišnīh.¹¹ rōšnīh¹² i¹³ Māh pavan¹⁴ apar¹⁵ vēnišnīh
rōšnīh¹⁶ i¹⁷ Māh¹⁸ pavan apar¹⁹ patīrišnīh.²⁰ yekavīmūd²¹ Ama-
hraspan-dān²² gadā²³ yaxsenund.²⁴ yekavīmūd²⁵ Amahraspān-
dān²⁶ gadā xelkūd²⁷ pavan zamik²⁸ madam²⁹ Ōhrmazd dat (bēn
zak³⁰ zamān³¹ amat³² nōk yehvūnet).*

5

Sanskrit. *Candram paśubijam puṇyātmakam puṇyagurum
ārādhaye. tayā Candrasya upari nirīkṣaṇatayā tayā Candrasya
upari pratikaraṇatayā dīptimataś Candrasya upari nirīkṣaṇa-
tayā dīptimataś Candrasya upari pratikaraṇatayā. tiṣṭhanti
Amarā Gurutarāḥ śriyaṃ grhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

5

Avesta. We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

5

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

5

Sanskrit. I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

*mah i¹² ahrav¹³ ahrākīh rat īsam¹⁴ (pañcak¹⁵ i¹⁶ fratum¹⁷ šapīr).
purmāh¹⁸ ahrav¹⁹ ahrākīh²⁰ rat īsam²¹ (pañcak i²² diñkar²⁴
šapīr²⁵). Viśaptas²⁶ i²⁷ ahrav²⁸ ahrākīh rat īsam²⁹ (pañcak³⁰ i³¹
siñkar³² šapīr³³).*

6

Sanskrit. *tato yat Candrah diptimān tapate sadāiva vanas-
patayo haritavarṇāḥ (kila sārdratarā) vasantamāse upari prthivyām
unmilanti. antarācandro vā (pañcakasya yāḥ prathamasya
uttamasya) sampūrṇacandro vā (pañcakasya dvītiyasya utta-
masya) Viśaptatho vā (pañcakasya yāḥ tṛtiyasya uttamasya).
antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇa-
candram puṇyātmakam puṇyagurum ārādhaye. Viśaptatham
puṇyātmakam puṇyagurum ārādhaye.*

6

Persian. *ān zamān kih Māh rošan tābad hamīshah dār u daraxt
sabz rang bah zamān bahār bar zamīn tābad. andarmāh (kih pañj
rūz auwal bihtar) u purmāh (kih pañj rūz dīgar bihtar) u Viśaptaht-
tah Māh (pañj rūz sadīgar bihtar). andarmāh kirfahgar kirfah
buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg
rā buzurg dāram. Viśaptahtah kirfah ravān kirfah buzurg rā
buzurg dāram.*

6

Gujarati. *ane jevāre rošan Māhātāb (khub) roṣṇi āpec tevāre
tamām jāhād hamēse śabāj rangnā (iāne līlā rehec). ane bāhārmī
rutmā andarmāhā (te śud 1 thī te śud 5 laginā Candarmāhāne
keheche) ane purmāhā (te śud 6 thī śud 10 laginā Candarmāhāne
keheche) ane Viśapetatha Māhā (te śud 11 thī te śud 15 laginā
Candarmāhāne keheche) thī jamīn upar (jāhādmi) varadhī thāec.
e jehevo andarmāhā aśo aśoie karī bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

6

Sanskrit. At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

6

Persian. At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

6

Gujarati. And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

purmahā ašo ašoie kari bujarag che tehene ārādhū ane Viśapatatha (Māh) ašo ašoie kari bujarag che tehene ārādhū.

7

Avesta. *yazāi Mānham Gao.čidrēm barēm raēvantēm x'arə-nanuhantēm afnanuhantēm tafnanuhantēm varədanuhantēm xštə-vantēm ištəvantēm yaxštəvantēm saokəvantēm zairimyəvantēm vohvəvantēm barēm baššazəm.*

7

Pahlavi. *yezbeṣunam¹ Māh i² gōspand³ toxmak⁴ bar i⁵ rayōmand i⁶ gadōmand i⁷ awrōmand (aēy⁸ amat⁹ awr¹⁰ madam¹¹ yātūnēt¹² pavan rās i¹³ valō) i¹⁴ tāpišnōmand¹⁵ (aēy¹⁶ garmak¹⁷) varčōmand¹⁸ (aēy¹⁹ dānāk²⁰) i²¹ xštāōmand²² ištōmand²³ (aēy²⁴ bar i²⁵ gōspandān²⁶ ychabūnēt) i²⁷ ničōdišnōmand²⁸ (kār²⁹ i³⁰ dēnā³¹) sūtōmand (aēy³² bar i³³ mayā³⁴ urvar³⁵ yehabūnēt³⁶) sabžōmand³⁷ (aēy³⁸ sabž³⁹ vabidūndak⁴⁰ zamīk⁴¹ zamīk⁴² tar⁴³ yaxsenunēt⁴⁴) vēh⁴⁵ āpātīh⁴⁶ dātār i⁴⁷ bar i⁴⁸ bēša-zemītār⁴⁹ (hamāk⁵⁰ āpātīh i⁵¹ šapīr yal⁵² yehabūnēt⁵³).*

7

Sanskrit. *ārādhaye Candram paśubijam vibhaktāram sud-dhimantam śrīmantam abhravantam (kila abhrāṇi ayānti pra-bhāvena asya) tāpavantam (kila usmagunayuktaṁ) kriyāvantam (jñānitaram ityarthak) lakṣmīvantam lakṣmīvantam (kila rddheḥ paśunām dātāram) vicāravantam (kāryanyāyānām) labhavantam (kila phalapākasya jalavanaspatīnām dātāram) haritavarṇavan-tam (kila pṛthivīm sārdrataram karoti) uttamasaṁyuddhimantam vibhaktāram ārogyatākaram.*

7

Persian. *buzurg dāram Māh gūsfand toxm baxšandah rayomand xurahmana rā abrmānd (ya'nī abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

7

Avesta. I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,¹ possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,² the bestower, the healing.

7

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

7

Sanskrit. I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

7

Persian. I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

dārandah (ya'nī *garm xāšiat*) *tadabbar* (ya'nī *dānātar in m'ani*)
nūr dārandah xizānadār (ya'nī *nūr gūsfandān rā dahandah*)
andēša nek dārandah (kār u 'adl) *sūdmand* (ya'nī *pūr puxtān rā*
u āb dahandah daraxtān) *sabz rang* (ya'nī *jahān sar sabz kunad*)
nek ganj dārandah u ham baxšandah tandurustī dahandah.

7

Gujarati. *ane Māhātāb gošpand tokhmā . bakhšešo karnār*
(rojina) hišāno āpnār ane khāleš ane nurmand ane vādalmānd (te
Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec
ane jāec te Māhābokhtārni madadgārithi che) tathā tābešmand
(iāne garam) ane dānā ane jebāi bharelo lakhašmīno sāheb ane
nek andešāno karnār (insafnā kāmā) ane fāedemand (jamīnne)
līlī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarustīno
āpnār che tene ārādhū.

8

Avesta. *ahe raya x^oarənanəhača*
təm yazāi surunvata Yasna
Mānəhəm Gao.čīdrəm zaodrəbyō.
Mānəhəm Gao.čīdrəm ašavanəm ašahe ratūm yazamaide
Haomayō gava . . .
arš.uxdažibyasča vərəzibyō.
yēiše hātəm . . . tāsčā tāščā yazamaide.

8

Pahlavi. *pavan zak¹ i² val³ rāy u⁴ gad⁵ i⁶ Māh⁶ (amat-*
am⁷ rāy u gad⁸ i⁸ Māh⁹ ayāwār yehvūnāt¹⁰). val¹¹ yezbe-
xūnam¹¹ pavan zak¹² nigōšišnōmand¹³ Yazišn¹⁴ pavan¹⁵ Dēn¹⁶
Dastabar¹⁷ Māh¹⁸ i¹⁸ gošpand tōxmak. pavan zōhr¹⁹ Māh²⁰ i²¹

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

7

Gujarati. And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright. and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

8

Avesta.

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

8

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand tōxmak²³ i²³ ahrav i²⁴ ahrākīh²⁵ rat yezbexūnam²⁶
pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min āltān
. . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

8

Sanskrit. *asya suddhaya śriyā ca enam ārādhaye śrūyamāna-
ijisnyā Candram paśubijam (suddhaya śriyā ca Candrasahāyinyā
śrūyamānaijisnyā gurumukhena). prāṇāś Candram paśubijam
punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . .
satyoktābhiṣca vāṇibhiḥ. ye vidyamānebhyaḥ . . . samavāyikān
tān [tānsca] tāśca ārādhaye.* (kila narastrīākṛtīn Amīśāspintān).

8

Persian. *bah ray u xurah urā buzurg dāram bah šanīdah
Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah
Yazišn (bah dahān Dasturān). bah zūr Māh gūsfand tuxm kirfah
ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv
. . . bah rāst guftār guftan. kih az hastān . . . anjuman
narān u nārīān rā buzurg dāram (ya'ni nar šūrat u nārī šūrathā
Amšāsfandān).*

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avestā. *yasnamča . . . āfrīnāmi Mānhahe Gao.čīdrahe Gēuščā
aēvō.dātayā gēuščā pouru.sarōdayā.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

8

Sanskrit. Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

8

Persian. On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yazišn . . . āfrinam Māh¹ i² gōspand tōxmak
Tōrā³ mēnūk⁴ i⁵ evakdat⁶ gōspand pur sartak.*

9

Sanskrit. *ijisnimca . . . āśirvādayāmi Candrāya paśubijāya
Gave ca Aīodātāya paśubhyaśca sampūrṇajātibhyaḥ.*

9

Persian. *du'ā'i yazišn . . . Māh gūsfand tuxm rā u Gāvryodād
rā u gūsfand tamān sardah rā.*

9

Gujarati. *ijaśne . . . dovā karū Māhātāb gōspand tokhmīne
ane Gāviodādne ane tamām jātnā gōspandone.*

10

Avesta.

*dasta aməm vərəθraγnamča
dasta gōuš x^oādrō.nahīm
dasta narəm pourutātəm
stāhyanəm vyāxananəm
vanatəm avanəmnanəm
hadra.vanatəm hamərəθō
hadra.vanatəm duš.mainyuš
stē rapatəm čidra.avanəham.*

10

Pahlavi. *af-amān¹ yehabūnēt² amāvandāh³ u pērōžkarh⁴.
af-amān yehabūnēt⁵ bisrā⁶ u⁷ x^oatsarh (aēγ mān⁷ lāma⁸ bat
af-amān min⁹ mandavam i¹⁰ nafšō yehvūnāt¹¹). af-amān yeha-
būnēt¹² sak¹³ i¹⁴ gabrān pur rawišnih¹⁵. (frazand¹⁶) i¹⁷ kabed
stāyitār (aēγ ēšān nēwak xavītūnēt stāyitan¹⁸). hanjamanik¹⁹
(aēγ²⁰ hanjaman²¹ nēwak xavītūnēt²² kartan²³) vānitār²⁴ ēšān²⁵
avānitār²⁶ aēš²⁷ valō²⁸ pavan hakanin vānitār²⁹ dušmanān³⁰*



Pahlavi. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Sanskrit. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Persian. The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

Gujarati. I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

10

Avesta. Give strength and victory.
 Give a satisfactory supply¹ of cattle.
 Give a multitude of men,
 Steadfast, belonging to the assembly,
 Vanquishing, not vanquished,
 Vanquishing adversaries at one stroke,
 Vanquishing enemies at one stroke,
 Of manifest² help unto the blessed.

10

Pahlavi. Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(dō³¹ dō amat³² pavan 1 bār yehamtūd³³ aš stāb³⁴ tuvān yehvūd³⁵ kartan) pavan³⁶ hakanān vānūtār³⁷ dušmanān (ae anēr³⁸ aūt³⁹ mavan handčand⁴⁰ yemalelūnēt⁴¹). amat⁴² yehamtūnēt ō ayāwārih i⁴³ ēšān aš pētākēnēt rāmišn⁴⁴ (aēγ-aš⁴⁵ pavan jivak rāmišn i⁴⁶ min zak mandavam⁴⁷ barā nikizēt⁴⁸).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. marā dehad himmat u firāzī u marā dehad gāv u ān cih nān (ya'nī marā x^oēš bād ya'nī hamīšah bād). u marā dehand pūr rošnī mardān (ya'nī farzand) kih bisyār sitāyiš kunand (u anjuman bakunad kih anjuman rā ham nek basitāyad u anjuman xūb kardan dānad) u dušmanān sadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x^oēš šikand) šikanandah dušmanān u hamistārān u bah yakbārāgi šikanandah dušmanān. kih barasand bah yāri kih ēšān rā paidā bakunad rāmišnī (baham-ānjā rāmišnī az ēšān barasad).

10

Gujarati. (e Māhābokhtār) mahane āp hemat ane fatehemandī ane mahane āp māhārī halāl mchenatthā (pedā kidhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tarīfne lāeknā anjumannā karnār ane (dušmanone) tālnār ane nahī toḍnār (aśo lokone) ane ekbārāgi tālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane (nekonī) madade pohocnār ane (nekone) jāher rāmašnī pedā karnār (ehevā farjando mahne āp).

11

Avesta.

Yazata pouru.x^oarənanha

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

IO

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

IO

Persian. Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own: that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

IO

Gujarati Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

II

Avesta. Ye Angels full of glory!

*Yazata pouru.bašsaza
čidra vō buyārš masānā
čidra vō zavanō.savō
čidrām bōit yāžəmčit xʷarənō
yazəmnāi apō dāyata.*

II

Pahlavi. *Yazat pur gadā Yazat¹ pur bēšazēnitārih² pētākih³
i⁴ lakūm yehvūnāt⁵ (aēy lakūm-č⁶ pētaktar⁷ yehvūnēt⁸). pavan⁹
pētākih¹⁰ lakūm pavan¹¹ karitūnišn¹² sutimand¹³ (amat¹⁴ denā
mandavam etōn vabidūnyēn¹⁵) pavan pētākih yehvūnēt¹⁶ lakūm¹⁷.
gadā¹⁸ mayā¹⁹ yehabūnēt. an²⁰ gadā rā yezbexūnam (aēy²¹)
mayā i²² Daitik²³.*

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. *Izad pur xurah u Izad pur tandurustī marā paidā
bāšand (ya'ni az har kasī marā paidātar bāšand barāy murād
barasand) u ān kih sūdmand hastand. (in ham ēdūn bakunand) kih
marā gāhir bāšad u šumā xurah hamišah badahid. u ān xurah
rā buzurg dāram man kih āb Daiti.*

II

Gujarati. *ane Ijad nur bharelo tatha Ijad ghaṇī tandaroštino
āpnār (mahane) jāher thāo ane tamo faedemand (Ijad) cheo (te
mahane) morādne vāšte jāher thāo (ane e cij ē raveše karo) je
mahane tamārū bujarag nur jāher thāe. te Ābedaitīnā nurne
āradhū (Ābedaiti te ek naḍīnū nām che ke te naḍī Irāngavej
sehernā najdik veheti che).*

Ye Angels full of healing!
 Manifest be your greatness,
 Manifest be those of you who help when invoked.
 Ye waters give indeed just your own
 Manifest glory unto the worshipper.

II

Pahlavi. Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

II

Gujarati. And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nqm i Yazdq. Hormazd i X^aadāe i awazūnī gurz x^aarahe awazāyāt. Āvq Arduisūr Bānū bē rasāt. əž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān. Āpān Arduisūr Bānāk² pavan³ (ayāwārih i⁴ lenā) barā⁵ yehamtūnāt. min hamāk vīnās . . . pavan patēt havōm.*

O

Persian. *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgi u rōšnī dar afzāyišn bād u Ābān Arduisūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

Gujarati. *(saru karūc) Iajdā dānā Śāheb potē potānī mele peda thāelo varadhīno karnār che tenā nāme karī. bulandī ane nur Āvā Arduisūr Bānunū jiātlā thao (ane te māhārī madade pohoco). hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

Avesta. *apqm vanuhinqm Mazda.đatanqm. Arəduyā apō Anāhitayā ašaonyā. vīspanqmca apqm Mazda.đatanqm. vī-*

4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardvisur. Of all sins . . . I repent.

o

Pahlavi. In the name of God. May Banu Aban Ardvisur come (for our help)! Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardvisur come for help! Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardvisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

I

Avesta. Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,¹ the righteous. Unto all waters created

*panqmča urvaranqm Mazda.đatanqm. xšnaoθra . . . frasasta-
yazča. Yada Ahu vairyo . . . vidvā mraotu.*

I

Pahlavi. *maya i¹ šapir Ōhrmazd² dat. Ardvīsūr³ maya⁴ i⁵
Anast ahrav⁶. u⁷ harvisp⁸ maya i⁹ Ōhrmazd dat (ēvakartakih¹⁰).
u¹¹ harvisp¹² urvar¹³ Ōhrmazd dat¹⁴. pavan šnāyēnitarih . . .
frāč āfrīnakānih. čīgōn Ahu kāmāk . . . dānišnīk yemalelānam.*

I

Persian. *ab veh Mazd dād rā kih Ardvīsūr ab xališ ašōi rā.
u tamām āb Hormazd paidā kardah. u tamām āb kih dar
darastān ast urā xušnūd kunam . . . āškār kunam. cun murād
Xudai . . . bah bulandī marā bagūi.*

I

Gujarati. *pāni behetar Hormajdnū pedā kīdhelū Arduisurnū
pāni ghanū khāleś ane pāk che tehene ane Hormajdnā pedā kī-
dhelā tamām pāṇine ane Hormajdnā pedā kīdhelā tamām urvarone-
bhī khusāl karvāne vāšte . . . mašhur karū. je miśale Hormajdnū
khāleś . . . e raveše khabar kahūc.*

2

Avesta. *mraoθ Ahuro Mazdā Spitamāi Zaraθuštraī. yazaeša
mē him Spitama Zaraθuštra yam Arədvīm Sūrām Anahitām*

*pərəθa.frākqm baēšazyqm
vī.daēvqm Ahuro.īkaēšqm
yesnyqm anuhe astavaite
vahmyqm anuhe astavaite
ādū.frādanqm āšaonīm
vqndwō.frādanqm āšaonīm
gaēθō.frādanqm āšaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

I

Pahlavi. Unto the good waters, created by Ormazd. Unto the waters of Ardvisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

I

Persian. Unto the good waters created by Mazda, which are the pure, holy waters of Ardvisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

I

Gujarati. I announce . . . for propitiating Ardvisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

2

Avesta. Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,¹ O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

" The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Fold-increasing, the righteous,

šæṭō.frādanəm ašaonim
daiiḥu.frādanəm ašaonim.

Pahlavi. *guft-aš*¹ *Ōhrmazd*² *val Spitāmān*³ *Zaratušt*⁴. *yez-*
*bexūnih*⁵ *li*⁶ (*berat*⁷ *rā*⁸) *ae*⁹ *Spitāmān*¹⁰ *Zaratušt*¹¹. (*yez-*
*bexūn*¹²) *mayā*¹³ *i*¹⁴ *Ardivisūr*¹⁵ *Anast havōt*¹⁶ (*Anastihš*¹⁷ *hana*¹⁸
*aēy pavan*¹⁹ *anastih*²⁰ *zak*²¹ *jivāk*²² *Starpāyak*²³ *yekavimūnēt*²⁴)
*pur frāc*²⁵ *raftār* (*aēy*²⁶ *kola jivāk bēn*²⁷ *vazlūnēt*²⁸) *i*²⁹ *bēšazē-*
nītār (*aēy*³⁰ *mandavam*³¹ *yal*³² *bēšczenēt*³³) *u*³⁴ *yūt Šēda*³⁵
*(aēy-aš Šēda*³⁶ *levatō lūt)* *Ōhrmazd Datistān*³⁷ (*aēy-aš Dēnā*³⁸
*zak*³⁹ *Ōhrmazd*) *i*⁴⁰ *yazišnōmand* *ō*⁴¹ *ax'an*⁴² *i*⁴³ *astōmand*⁴⁴
*(aēy*⁴⁵ *mandavam*⁴⁶ *yehabūnēt)* *i*⁴⁷ *nyāyīšnōmand*⁴⁸ *ō*⁴⁹ *ax'an*⁵⁰
*i*⁵¹ *astōmand*⁵² (*aēy*⁵³ *yātakgōwih*⁵⁴ *vabidūnd*⁵⁵) *i*⁵⁶ *jān frāx'enī-*
*tār*⁵⁷ *ahrav* (*min*⁵⁸ *x'āstak*⁵⁹) *i*⁶⁰ *ramak frāx'enītār*⁶¹ *ahrav*⁶²
*(anšūta*⁶³) *i*⁶⁴ *gēhān frāx'enītār*⁶⁵ *ahrav*⁶⁶ (*gōspand*⁶⁷) *x'āstak*⁶⁸
*frāx'enītār*⁶⁹ *ahrav x'āstak*⁷⁰ (*huzuštān*⁷¹) *i*⁷² *matā frāx'enītār*⁷³
*ahrav*⁷⁴ (*pavan*⁷⁵ *ēvakartārih*⁷⁶).

2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurg dāri*
(duxtar) marā ay Spitmān Zartušt kih āb Ardivisūr wēžah rā kih
bah zāt xūd qāim (u bah jāi pak kih Sitarpay mimānad) bisyar u
darāz u zūd ravandah (ya'nī har jā bašavād) u tandurusti bax-
šandah (ya'nī har ciz rā tandurust badārad) u az Dīw judā (ya'nī
b-u hic Dīw nīst) u Dād Hormazd dārandah (ya'nī Dād u canānci
Dād Hormazd) sazāvār buzurg dāstan andar jahān (ya'nī cizi
dādan) u sazāvār namāz burdan andar jahān (ya'nī jādangōi Dīn
kardan) jān darāzi baxšandah ašōān u ganj gūsfand afzāyandah
ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-
dah ašō (matā' ya'nī rama) deh afzāyandah ašō (bah yakbāragih).

Wealth-increasing, the righteous,
Country-increasing, the rightecus.'

2

Pahlavi. Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

2

Persian. Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

2

Gujarati. *Hormajde kahiū Jartost Āspantamāne ke e Špetmān Jartost te je māri Arduisur khāleś ane ghañi setāb āgal cālnār tandarustīni āpnār Devthi judi ane Hormajdno (iāne mahāro) Insāf ane Hokam rākhnārī che ane jehānmā ijaśne karvāne lāek ane e jehānmā nīāeś karvāne lāek che teheni iāne Arduisurni ārādhanā kaṛ ke e jivni varadhini karnār aśo ane ādamīnā ṭolāni varadhini karnār aśo ane jehānni varadhini karnār aśo ane khajāno (ane gošpand) ne jiāde karnār aśo ane šeherni varadhī karnār aśo che.*

3

Avesta. *yā vīspanəm aršnəm xšudrā yaoždadaiti*
yā vīspanəm hāirišinəm
zadāi garəwən yaoždadaiti
yā vīspā hāirišiš huzāmitō dadāiti
yā vīspanəm hāirišinəm
daitim radwīm paēma awa.baraiti.

3

Pahlavi. *mavan harvisp¹ gušnān zak² i³ šusr⁴ yōždasrih⁵*
yehabūnēt⁶ (aēy amat⁷ dakyā⁸ u⁹ xūp u¹⁰ lā levatō xōn¹¹ u¹² rīm
barā yātūnēt¹³ pavan rās¹⁴ i¹⁵ valō¹⁶). mavan¹⁷ harvisp¹⁸ vakadān¹⁹
pavan zexxūnišnīh²⁰ ō²¹ gawr²² yōždasrih²³ yehabūnēt²⁴ (aēy amat²⁵
bār²⁶ i²⁷ tanid āpustan yehvūnēt pavan rās i²⁸ Ardvīsūr²⁹). mavan
harvisp³⁰ vakadān pavan zāyišn³¹ huserxūnišnīh³² yehabūnēt³³
(aēy³⁴ amat³⁵ frārōn³⁶ u³⁷ xūp barā yātūnēt pavan³⁸ rās i³⁹ valō.
hamā⁴⁰ vakadān rā gās frazand zexxūnišnīh mīn āsānīh u bēša-
zišnīh zexxūnišnīh xelkūnēt u 2 frazand u 3 frazand ēvakartakīh
levatō ham barā yātūnēt pavan ayāwārīh i Ardvīsūr⁴¹). mavan
ō⁴² harvisp⁴³ vakadān zak i⁴⁴ datīhā (čand⁴⁵ āpayēt) frārōn (aēy⁴⁶
basīm) pēm madam yedrūnyēn.⁴⁷ (zak⁴⁸ aiš mavan nīšō levatō
šoi nafšō min pēmān yehvūnd zak nīšōdan rā handčand pēm āpayēt
vad čand frārōn basīm barā yātūnēt).

2

Gujarati. Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

3

Avesta. Who purifies the seed of all males.

Who purifies the wombs of

All females for bearing.

Who makes all females have easy childbirth.

Who bestows upon all females

Right [and] timely milk.

3

Pahlavi. Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

3

Persian. *kih tamām javānān rā pākī manī baxšād (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī digar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādānī badehad (kih nek u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bayād u nek (ya'nī) šīr xūš baxšād.*

3

Gujarati. *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvonā kamalne pākī āpcc (ke bijivār te farjand jaṇec te ehenī madatthī). ane je tamām oratone nek jaṇvū bakhšec (iāne farjand jaṇtī vakhat āsānī bakhšec). ane je tamām oratone inšāfne rāhe (jeṭlū joie teṭlū) khub dudh bakhšec.*

4

Avesta

*masitqm dūrāt frasrūtqm
yā asti avavaiti masō
yaθa vīspā imā āpō
yā zēmā paiti fratačainti
yā amavaiti fratačaiti
Hukairyāt hača barəzanhač
aoi Zrayō Vouru.kašəm.*

4

Pahlavi. *mas¹ zak (i² Ardvīsūr³) i⁴ dur⁵ frāč nāmīk (aēγ-aš⁶ šēm⁷ dur⁸ jivak⁹ vazlānt¹⁰ yekavīmānēt aēγ¹¹ šēm i valō bēn kola šatr u kola vilayat u bēn hamā gehān čīgōn Ardvisūr¹² frāč aiš lūt) mavan ait (aēγ-aš¹³) zak¹⁴ hand¹⁵ masih¹⁶ čand¹⁷ vq[?]šān harvisp¹⁸ mayā mavan pavan¹⁹ zamīk madam²⁰ frāč tačēnd²¹ havōt²² (Ardvisūr²³ mayā min apārik²⁴ mayā²⁵*

3

Persian. Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

3

Gujarati. Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardivisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

4

Avesta. The great, far-famed,
Who is as much in greatness
As all these waters
That run along on this earth.
Who, the strong one, flows forth
From the height Hukairya
To the Sea Vourukasha.

4

Pahlavi. The great (Ardivisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardivisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardivisur are greater than all other waters, except

*mas*³⁶ *ait*³⁷ *yuit min Arwand u*³⁸ *Arwand*³⁹ *levatā*⁴⁰ *Ardisūr*⁴¹
*u*⁴² *Ardisūr*⁴³ *levatā Arwand ham*⁴⁴ *lā*⁴⁵ *vaxdūnt yekavīmūnēt*
*mavan pavan amāvandih*⁴⁶ *frač tačēt*⁴⁷ *min Hukar*⁴⁸ *i*⁴⁹ *buland*
*madam*⁵⁰ *zak*⁵¹ *i*⁵² *Zray i*⁵³ *Frax^o kart*⁵⁴.

4

Persian. *mihtar ān (Ardisūr) kih dur ravad u bakunad nām*
(ya'ni nām u bah jāi dur šudah ast) kih hast (ya'ni urā) candān
mihtari candān kih urā bar zamīn har jā kih raftah bāšad (ya'ni
Ardisūr mihtar az tamām āb judā az Arang cih kih Arang bā
Ardisūr yak jā nīst ān az Ardisūr judā ast) kih bah himmat
xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah
Zarahparānkard.

4

Gujarati. *ane bujorag (Arduisūr) dur lagī ghaṇī nāmdār ane*
je bijā tamām pāṇī je e jamān ūpar bulandīthī cālēā che te kartāne
(Arduisūr) moṭi bujorag che je Hukare (nāmnā pāhādṇī) bulandī-
thī Jareheravakaś Dariāmā hemate karī āgal cālec.

5

Avesta.

yaozēnti vīspe karand
Zrayā Vouru.kašaya
ā vīspō maīdyō yaozaiti
yaṭ hīš aoi fratačaiti
yaṭ hīš aoi fražgaraiti
Arədvī Sūra Anāhita.
yeišha hazarəm vairyanəm
hazarəm apa.γžāranəm
kaščičā aēšəm vairyanəm
kaščičā aēšəm apa.γžāranəm
čadwara.satəm ayarə.baranəm
hvaspāi nairē barəmnāi.

Arang, and Arang does not unite together with Ardivisur, neither Ardivisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

4

Persian. That more than great (Ardivisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardivisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardivisur; she is apart from Ardivisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

4

Gujarati. And the great (Ardivisur) is much known afar, and (Ardivisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

5

Avesta. All the shores around the Sea Vourukasha
Are in commotion,
The whole middle is bubbling up
When she flows forth unto them,
When she streams forth unto them,
Aredvi Sura Anahita.
To whom belong a thousand lakes,
To whom a thousand outlets;
Anyone of these lakes
And any of these outlets
[Is] a forty days' ride
For a man mounted on a good horse.

5

Pahlavi. *mavan* ¹*āyozēt* ²*harvisp kanārak i* ³*Zray i* ⁴*Frax^o kari* (⁵*aēγ barā kōfēnēt*) ⁶*ō* ⁷*harvisp* ⁸*ān* ⁹*miyān* ¹⁰*āyozēt* (¹¹*aēγ barā rečēt*) ¹²*mavan* ¹³*ō* ¹⁴*valōšān madam* ¹⁵*frāč tačēt* (¹⁶*pavan ēvakartakih*) ¹⁷*mavan* ¹⁸*ō* ¹⁹*valōšān madam frāč rečēt* (²⁰*pavan ēvakartakih*) ²¹*Arđvisūr* ²²*Anast*. *mavan* ²³*bēn zak 1000 var 1000* ²⁴*āpxāhak* ²⁵*(var sak* ²⁶*mavan-aš min* ²⁷*xān* ²⁸*āpxāhak* ²⁹*sak* ³⁰*mavan-aš* ³¹*bēn* ³²*laxvār yekavimūnēt bēn zak Arđvisūr* ³³*ait* ³⁴*mavan* ³⁵*sak* ³⁶*Zray* ³⁷*yemalelūnēt* ³⁸*aēγ* ³⁹*denō Arđvisūr* ⁴⁰*rā 1000 var ait u kolā ēvak ēvak var 1000-1000 āpxāhak ait.* ⁴¹*min sak 1000 āpxāhak mayā rečēt u tačēt.* ⁴²*sak mayā bēn Vahišt yekavimūnēt.* ⁴³*min sak mayā aēγ āpxāhak mayā harvisp gēhān madam tačēt).* ⁴⁴*katārčāe* ⁴⁵*min* ⁴⁶*valōšān varān* ⁴⁷*katārčāe* ⁴⁸*min* ⁴⁹*valōšān āpxāhakān* (⁵⁰*aēγ* ⁵¹*dōi*) ⁵²*pavan* ⁵³*40 yūm yedrūnišn mavan* ⁵⁴*sak* ⁵⁵*hvasp gabrā* ⁵⁶*yedrūnišn* ⁵⁷*min* ⁵⁸*kōstak* (⁵⁹*ait* ⁶⁰*mavan min hamāk* ⁶¹*kōstak* ⁶²*yemalelūnēt*).

5

Persian. *bapayvand u bah tamām kinārah Zarahparānkard* (*ya'nī bakubad*) *u ān tamām āb rā bapayvand kih ān bar ēšān zyādahravad bah judāi kih ham bar ēšān zyādah ravad bah hamrahā Arđvisūr wēzah.* *kih andar yak hazār nāv xānhā u darmiyān hazār nāv dānhā andar ān jā bāz istad* (*ya'nī dar ān jā Arđvisūr hast kih darmiyān Zarahparānkard guyaud*). *harkudām az ān tahi xānhā u harkudām az ān nāv dānhā bah cihal rūz barad savār bar asp tēz raftār savār šudah bah yak sū (u ham mīguyand kih bah har cahār sūh baravad).*

5

Gujarati. *ane je tamām Jarehevarkaš Dariāne kināre farī valec ane tamām (dariā) ne dar mēān jāi pohocēc ke te Arđvisūr khālēs bijā (tamām pānī) ūpar jāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tathā hajare morione dar mēān ghanī buland vehēc. te gofāo madhenō ekako gofo ane te morio madhenī ekakī mori (ehevī motī che) je khub ghoḍāno šavār (tehenī andar ceāre taraf ghoḍo doḍāveo jāe) te dan ceāhīse pelī taraf pohoci-śake.*

5

Pahlavi. Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardivisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardivisur; there is some one who says, in the Sea; that is, that Advisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

5

Persian. She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardivisur. She merges into a thousand underground channels and a thousand canals (that is, Ardivisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

5

Gujarati. And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardivisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

6

Avesta. *aiiḥāšča mē aēvanhā apō
apa.γžārō vījasaiti*

vispāiš aoi karšvaṇ yaīš hapta. aiiḥāšča mē aēvanhā apō

hamadā ava.baraiti

hāminəmča zayanəmča.

hā mē apō yaoždadaiti

hā aršnqm xšudrā hā xšadrinqm garəwa hā xšadrinqm paēma.

6

Pahlavi. *ān¹ li ēvak min āpān² mavan āpxāhak³ barā⁴ ye-
hamtūnēt⁵ pavan (xavītiḥ aēγ⁶ tariḥ) madam⁷ ō harvisp⁸ haft
kišvar.⁹ zak i¹⁰ li ēvak min¹¹ xānān¹² (min¹³ āpxāhān¹⁴) amat¹⁵
ō ham yedrūnyēn (aēγ ēvatum¹⁶ yedrūnyēn¹⁷) pavan hāmīn¹⁸
pavan-ē zamastān.¹⁹ ān²⁰ li mayā²¹ yōždasrīnēt²² (aēγ dakyā²³
yaxsenunēt²⁴) zak²⁵ i²⁶ gušnān²⁷ šusr²⁸ ān²⁹ vakadān³⁰ gawr³¹
zak³² i³³ vakadān³⁴ pēm.³⁵*

6

Persian. *ān kih yak az āb man ast az nāvdānhā barasad
tamām bah haft kišvar zamīn. u ān kih yak az āb man ast ān
tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān
āb marā pāk (ya'nī xāliṣ bakunad) ān manī javānān rā u ham
ān zahdān rā.*

6

Gujarati. *te morīo madhenī ek morīnū māhārū paṇi tamām je
hafta kešvar jamīn mā (tarī tājagīne vāste) pohocēc ane te nālāvo
madhenu ek nālānū māhārū pāṇi tāhādmā tathā hunālamā (ekhlū
potāṇi jāte) cālīu jāēc. ane te māhārū pāṇi te je jovānonī manī
(iāne dhāt che) tehene tathā te je oratonā kamal che tene tathā te je
oratonū dudh che tene pāk rākhec.*

7

Avesta. *yqm azəm yō Ahurō Mazdā hizvārēna uzbaire fradaḍan
nmānaheča viśaheča zantūšča dainhēušča.*

6

Avesta. And the outflow of this
One water of mine penetrates
unto all the seven zones. And [the outflow] of this one water
of mine

Flows continuously
Both summer and winter.

She purifies my waters,
she [purifies] the seed of males, the wombs of females, the milk
of females.

6

Pahlavi. That one of my waters of the outlets comes forth
(with greenness, that is, freshness) over all the seven regions.
That one of my canals (and that one of my outlets) flow equally
(that is, flow most singly) during summer as well as during
winter. That water of mine purifies (that is, keeps pure) the
seeds of males, the wombs of females, the milk of females.

6

Persian. That one water of my canals goes to all the seven
regions. And that one water of mine flows equally (flows boldly)
in summer and in winter. And that water of mine purifies (that
is, cleanses) the seed of the youths as well as the wombs of
women.

6

Gujarati. The waters of one of those of my ditches, reach all
the seven regions (for giving freshness and health); and the
waters of one of those of my channels keep flowing (singly of its
own accord) both in winter and in summer. And those my
waters purify the seed (that is, semen) of youths, and the wombs
of women, and the milk of women. »

7

Avesta. Whom I, Ahura Mazda by movement of tongue [?] brought forth for the furtherance of the house, village, town, and country.

7

Pahlavi. *li¹ mavan Ōhrmazd havōm an² (li Ardvīsūr³) rā⁴ bulandtar⁵ jīvāk⁶ li⁷ burtam⁸ frādahišnīh⁹ denō¹⁰ mān u¹¹ (frādahišnīh) zak¹² i¹³ vis¹⁴ (pavan frādahišnīh¹⁵) zak¹⁶ i¹⁷ zand (pavan¹⁸ frādahišnīh) zak¹⁹ i²⁰ matā.*

7

Persian. *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallāt u ham az šahr u ham az diḥ.*

7

Gujarati. *ke hū je Hormazd cheū te me gharnī tathā mohlānī tathā gāmnī tathā šehernī varadhīnī karnār (Arduīsūr Bānū) che tehene bulandūthī bulandī āpic.*

8

Avesta. *yā ahmāt Staota Yasnya srāvayeni Ahunōmča Vairīm srāvayeni Ašmōča Vahištəm husravāni apasča varuhiš yaoz-dadāne hadra ana Gādwya vača 'Garō nmāne Ahurō Mazdā jasaṭ paoiryō' dadvat ahmāt tat avat āyaptəm.*

8

Pahlavi. *stayišn¹ōmand an² (li Ardvīsūr³) Yazīšn⁴ōmand an⁵ (li Ardvīsūr⁶) u⁷ Ahunvar⁸ srav⁹ōmand¹⁰ an¹¹ (li Ardvīsūr¹²) u¹³ ahrākīh¹⁴ pahlum¹⁵ husrav¹⁶ āwāyīšn¹⁷ōmand¹⁸ an¹⁹ (li²⁰ Ardvīsūr²¹) (u²² mayā i²³ Ardvīsūr²⁴ šapīr²⁵) yōždāsr²⁶ bun²⁷ srav denō Gās-ān²⁸ barā²⁹ yezbexund u stāyīšn³⁰ vabidūnd³¹ (pētākīh hanā³² havōd aēy³³ min Gāsān³⁴, srav stāyīšn³⁵ vabidūnik rā) Garōt-mān³⁶ (mān³⁷ i³⁸) Ōhrmazd pavan fratum pētāk kart³⁹ barā yehamtūnēt⁴⁰ u⁴¹ yehabūnēt⁴² denō rā (zak i⁴³ Ardvīsūr⁴⁴) etōn⁴⁵ kāmāk ayāftan⁴⁶ (ō⁴⁷ yehamtūnēt⁴⁸ ayāwārih⁴⁹).*

7

Pahlavi. I, who am Ormazd, have carried that (Ardivisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

7

Persian. I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

7

Gujarati. I, who am Ormazd, have given greatness through greatness unto (Banu Ardivisur) who is the increaser of the house, and of the street, and of the village, and of the city.

8

Avesta. Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth¹ [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

8

Pahlavi. That (Ardivisur of mine) is worthy of praise, that (Ardivisur of mine) is worthy of the Yasna-sacrifice, and that (Ardivisur of mine) is worthy of the recital of Ahunvar, and that (Ardivisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardivisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardivisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardivisur) gives unto him the attainment of his wishes, (and comes to his help).

8

Persian. *kih hast sazāvār sitāiš u buzurg dāstan u az Ahun-var sitūdan sazāvār sazāvār ašōi bartar suxn guftan u āb veh pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāiš u āyift.*

8

Gujarati. *ke je tārīf ane Ijašne karvāne lāek ane Ahunavarnā šakhun padhve karī tārīf karvāne lāek ane buland ašōinā šakhun tathā nek šakhune karī padhvāne lāek che (ane ekbārgī) e Avaštāne šakhune (iāne e Nīāzš padhve) karī behetar pānīne je kōi arādhe te marad Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethī tehene ē raveše morād ane neāmat (Avā Arduisurthī) hāsel thae.*

9

Avesta. *ahe raya x'armanhača
təm yazāi surunvata Yasna
təm yazāi huyašta Yasna*

ana buyā zavanō.sāsta. ana buyā huyaštara. Arədvīm Sūrəqm Anāhitəm ašaonīm zaodrābyō. Arədvīm Sūrəqm Anāhitəm ašaonīm ašahe ratūm yazamaide

Haomayō gava . . .

arš.uxdaēibyasča vāyēšibyo.

yeihe hatəm . . . tāsčā tāščā yazamaide.

9

Pahlavi. *pavan zak i¹ valō² rāy³ u gadō apān⁴ Arduisūr⁵ (aēγ-am^{ba} rāy u gadō apān Arduisūr⁶ ayāwār yekvānāt⁷). pavan*

8

Persian. Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

8

Gujarati. Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardivisur).

9

Avesta.

For her radiance and her glory,
 Unto her will I sacrifice with the audible Yasna-sacrifice,
 Unto her will I sacrifice with the well-sacrificed Yasna.
 Through this mayest thou be commanded when invoked!
 Through this mayest thou be more than well-sacrificed! [We sacrifice] unto Aredvi Sura Anahita, the righteous, with oblations. We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,
 With milk provided with Haoma . . .
 And with rightly spoken words.
 Of whomsoever . . . unto both these mâles and these females we sacrifice.

9

Pahlavi. Owing to her radiance and glory [I sacrifice] unto the waters of Ardivisur (that is, may the radiance and glory of

zak i⁸ *nigōšišn*⁹ *havōd Yazišn*¹⁰ (*pavan*¹¹ *Dēn*¹² *Dastabar*) *ān*¹³ (*Arduīsūr*) *rā yezbexūnam ān*¹⁴ *nēwak Yazišn kartan*¹⁵ *rā*¹⁶ (*bēn*¹⁷ *Dar i Mitr*). *denō*¹⁸ *yehvūnāt x'āhišn*¹⁹ *pand*²⁰ *u*²¹ *denō* *yehvūnāt kabe*²² *Yazišn*. *yezbe**xūnam*²³ *Arduīsūr*²⁴ *Anast*²⁵ *rā pavan*²⁶ *zōhr*.²⁷ *Arduīsūr*²⁸ *Anast*²⁹ *rā*³⁰ *yezbe**xūnam pavan Hōm bisryā* . . . *zak-č rāst gōwišn*. *mavan min āitān* . . . *hanja-manūkān zakarān u vakadān izam* (*Amahraspandān*).

9

Persian. *bah nūr u rōšnī u urā buzurg dāram u bah šanīdah Izišn* (*az sabān Dastūrān*). *urā buzurg dāram bah ān nek īstak Izišn* (*dar Dar-i Mīhr*). *īn bād bah x'āhiš mārā pand u īn bād nek Izišn*. *bah zūr Arduīsūr xāliš ašōi ham Arduīsūr xāliš rā buzurg dāram bah daraxt Hom bah gāv* . . . *bah rāst guftār guftan*. *kih az hastān* . . . *anjuman narān u nārīān rā buzurg dāram* (*ya'nī nar šūrat u nārī šūrathā Amšāsfandān*).

9

Gujarati. *tehnī (iāne Avā Arduīsurnī) khāleš ane nure karī* (*Dinnā Dasturthī*) *Ijašne sābhline tehne ārādhū ane nek ārādh-nānī Ijašne karve karī tehene ārādhū*. *e hamone khāheštī śikhvū ane naśihat thāo ane e nek Ijašne karve karī Avā Arduīsurne ārādhvū thāo*. *khāleš ane pāk Arduīsurne jore karī khāleš pāk Arduīsūr aśo aśoie karī bujorag che tehene ārādhū Home karī jivāme karī* . . . *and rāst bolve karī ārādhū*. *ke e raveše bija (Ijado) kartā Ijašne dadār Hormajdnī bulandīar ane behetar che* . . . *narnī suratnā ane mādanī suratnā Fareštāvonā anjumanne ārādhū*.

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

9

Persian. For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

9

Gujarati. Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

5. Atash Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazdā. Hormazd i X^aadāe i awazūnī gurz x^aarahe awazāyat. Ātaš i Bahirām Ādar i fra. əž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd² X^aatā awzūnīk³. buzurgīh⁴ u rōšnīh Ātaš⁵ Bahrām⁶ Ātr vazurg⁷ rā awzūn⁸ yehvūnāt. min hamāk gunāh . . . pa patit havōm.*

O

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāp-tena asmi.*

O

Persian. [The paragraph does not occur in the Persian version.]

O

Gujarati. (*šaru karūc*) *Iajdā dānā Šāheb pote potānī mele pedā thāelo vardhīno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jīādā thāo. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

Avesta. *us mōi uzərəšvā Ahura Ārmaitī tərōšīm dasvā Spēništa Mainyu Mazdā vanhuyā zavō adā Aša hazō ēmavat Vohu Mananša fšratum.*

5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

O

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

O

Sanskrit. [. . .] Of all sins . . . I am penitent.

O

Persian. [The paragraph does not occur in the Persian version.]

O

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

I

Avesta.

Arise unto me, O Ahura! give vigor through Armaiti,
Strength by the good reward through Thy Holy Spirit, ॐ Mazda!
Mighty power through Asha, supremacy¹ through Vohu Manah.

I

Pahlavi. *lālā¹ li min zak i² (rēšitar³ Ahraman⁴) ac⁵ Ōhrmazd hanā⁶ (aēγ)-am bōjāe.⁷ af-am bundak mēnišnīh u⁸ tuxšīšn⁹ yeha-būnāc.¹⁰ awzānīk mēnūk Ōhrmazd Vahuman griftār¹¹ havdāni¹² pavan¹³ zak¹⁴ dahišn (aēγ-am¹⁵ pavan tan¹⁶ mähmān¹⁷ yehvūnāt). ahrākīh madam¹⁸ val ǎ¹⁹ i²⁰ staxmak²¹ (Ganāk Mēnūk) amāvand havd²² pavan zak i²³ Vahuman sardārīh.²⁴*

I

Sanskrit. *uñcāir mām śodhaya Svāmin (kila pīḍākarāt Āharmanāt suddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adṛśyamūrter Mahājñānin Gvahanasya grhītāro bhavāmaḥ (kila me tanuna abhyāgato 'stu). punyam haṭhinaḥ upari śaktam bhūyāt (kila balātkārīṇaḥ Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

I

Persian. *ay Šāhib bah xūb u bah xāliš bakun marā (ya'ni az azār dahandah Ahriman xāliš bakun). pur menišnī u tavānāi rā badeh. ay Buzurgtar Menū 'āqil Bahman rā bagīram (ya'ni dar tan mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'ni bar Ahriman qādir bād) az šāhibi Bahman.*

I

Gujarati. *e Hormajd mahne buland sampuran manaśnī (iāne tamām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) thā mahne khalās kar. e bujorag mīno Hormajd hū Behemanno (iāne bhaṭi manaśnīno) pakadnār cheū (te bhaṭi manasnī mahne āp). ke savāb je jolamgār (Ehereman) ūpar ghaṇo hematdār che te bhaṭi manaśnīnī sardārīthī che.*

I

Pahlavi. [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

I

Sanskrit. Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

I

Persian. Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

I

Gujarati. Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

2

Avesta.

*rafədrāi Vouru.čāšāne dōisi mōi yā Və abifra
tā Xšādrahyā Ahurā yā Vānhōuš ašiš Mananho
frō Spəntā Ārmaite Aša daəna fradaxšayā.*

2

Pahlavi. *amat¹ rāmišn pavan kāmāk² čāšand³ (aēγ ēšān
pavan⁴ apāyast⁵ pavan rāmišn⁶ γal⁷ vabidūnd⁸). yehabūnēt⁹
ō¹⁰ li (mizd¹¹ u¹² pātahišn). mavan-am¹³ pavan¹⁴ zak i¹⁵
lakūm¹⁶ barā¹⁷ pavan¹⁸ patūkih (aēγ-am pavan kār i¹⁹ Dātistān
i²⁰ lakūm²¹ patūkih²² yehvūnāt²³ af-am²⁴ yehabūnēt²⁵). zak²⁶
pavan x²⁷atāyih²⁷ i²⁸ Ōhrmazd u²⁹ mavan³⁰ Vahuman³¹ tarskāe³²
(hāvišt³³ af-am yehabūnēt³⁴). frāč³⁵ Spandaramat³⁶ aš³⁷ pavan
ahrākīh³⁸ Dēn³⁹ frāč daxšakēn⁴⁰ (aēγ-aš⁴¹ pavan⁴² frārōnīh⁴³
pavan⁴⁴ daxšak barā vabidūn⁴⁵).*

2

Sanskrit. *ānandam svecchayā āsvādayitrñ (kila keṣāmcit
yad ṛcchayā ānandakarān) dehi mahyam yān yuṣmākam śaktyāḥ
(kila kāryeṣu nyāyeṣu ye yuṣmākam śaktyā santi tān me dehi).
tān svāmitayā Ahurmajdasya yān Uttamamanasā bhaktiśilān (kila
śiṣyān tān me dehi). prakṛṣṭam prthivyām Sampūrṇamanasyām
Puṇyena Dinim pracihnaya (kila sadācāritayā Dinisābhijñānena
kuru).*

2

Persian. *rāmišnī bah gauq xūd bacašan (ya'nī harkas rā bah
zauk xūd rāmišnī bakun). badeh marā ān cih quat šumā ast
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān
quat ay Šāhib kih u Bahman ast ummatān (ya'nī šāgirdān marā
badeh) vas andar zamīn bandah menišn az kirfah andar Din
nišāndār bakun.*

2

Avesta.

For my support, O Far-seeing One, may Ye manifest¹ unto me those incomparable things
Of Your Khshathra, O Ahura, which are the reward of Vohu Manah;
Instruct our consciences, O Holy Armaiti, through Asha.

2

Pahlavi. [Give] those who cause to taste joy according to desire (that is, who do cause joy unto others, as is requisite). Give me (reward and grace). [Give] unto me him who is of your power, (that is, give unto me him who is of your power in the work of your Law). (Give unto me that disciple) who is of the lordship of Ormazd and devoted to Bahman. Reveal the Religion, O Aspadad, unto him through righteousness, (that is, make him upright through revelation).

2

Sanskrit. Give unto me those who cause to taste joy according to their own will (that is, the makers of joy for anybody as they please), who [are] of your power, (that is, give unto me those who are of your power in lawful actions). Those who through the lordship of Ormazd [are] devotional through the Best Mind (that is, give unto me those disciples). Eminently stamp through Righteousness on the earth Religion, which is of Perfect Mind, (that is, make [it] with good conduct through the recognition of Religion).

2

Persian. Cause joy in accordance with one's desire, (that is, cause joy to everyone according to his desire). Give me that which is your power, (that is, give that power unto me which is yours in lawful deeds). That power, O Lord, which [is] of the followers of Bahman, (that is, give disciples unto me). Make perfect-mindedness a manifestor of Religion on earth through meritorious works.

2

Gujarati. (ane) rāmaśnī morād mujab rākhū cakḥādū tebi bhaṭi manaśnīni śardārithi che. ane e Hormajd mahne tāhāri kauat āp ane te je bhaṭi manaśnīnā (farmānbardār sāgerdo) che te ūpar (mahne) pādsāhi ane śardāri āp ane śavāb tathā Dinnā kāmmā bujorag sampuraṇ manaśnīni (māhāri) khaślat kar (iāne māhāri khaślat nek kar).

3

Avesta. aṭ rātqm Zaradūstrō tanvascīt xʾahyā uštanəm dadāiti paurvatātəm Mananhasčā Vanhēuš Mazdāi šyaovnahyā Ašai yāčā uxdaḥiyāčā sraośəm xšaθrəmca.

3

Pahlavi. ētōn¹ pavan² ratih³ mavan⁴ Zaratušt⁵ havōm tan zak-č⁶ i⁷ nafšā xayā⁸ yehabūnam⁹ pavan pēš¹⁰ rawišnīh (pavan¹¹ pēšpāyīh¹²) val¹³ Vahuman¹⁴ u¹⁵ Ohrmazd-č¹⁶ pavan¹⁷ kunišn o¹⁸ Ašavahišt¹⁹ (aēy²⁰ kunišn²¹ zak²² vabidūnam²³ i²⁴ Ašavahišt²⁵ apāyet²⁶) u²⁷ milayā²⁸ nigōšišnīh²⁹ o³⁰ Xšatravar³¹ (ēvak³² bēn³³ tanid³⁴) milayā³⁵ ētōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

3

Sanskrit. evaṁ dakṣinayā Jarathuštro 'ham tanośca nijam jīvaṁ dadāmi purahpravrṭtyā (kila agratayā) Uttamamanase Ahurmajdaya. karmaṇi ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca ukīḥ śrutiḥ [tayā] Saharevarāya rajñe.

3

Persian. ēdūn badaham Zartušt tan u jān xʾēš badaham bah pēšavāi (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

2

Gujarati. (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

3

Avesta.

So Zarathushtra gives as an offering even the life of his body,
And the excellence¹ of Vohu Manah unto Mazda,
As also² obedience and power of deed and word unto Asha.

3

Pahlavi. Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

3

Sanskrit. So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

3

Persian. Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

Ašōi (*ya'nī kunišn edūn bakunam kih Dīn az ān xušnūd bāšad*)
in guftan u šanīdan az Šahrivar pādīšah.

3

Gujarati. *e Hormajd e raveše hū je Jartōšt cheu te āgal cāl-
vāthū māhārā tannā ane māhārā jivnī šakhāvat Beheman Amśas-
pandne apū (iāne māhārū tan ane jiv fedā karū) ane aśoinā kām
karū (Ardābeheštne khuš āve tehvā). je šakhun bolū te ehevā bolū
je Šeherevarne šābhlvā lāek (iāne pādśahā paśand).*

4

Avesta. *xšnaoδra Ahurahe Mazdā. nēmasē te Ātarš Mazdā
Ahurahe huδā mazišta Yazata. fravarāne . . . Ahura. tkaēšo.
[Gāh.] Āδrō Ahurahe Mazdā puδra. tava Ātarš puδra
Ahurahe Mazdā.*

4

Pahlavi. *šnāyēnītārīh¹ i² Ōhrmazd (X^oatāe³). namāz⁴ lak⁵
Ātaš⁶ i⁷ Ōhrmazd (berō⁸) hudāk⁹ mahist Yazat¹⁰. franāmam
. . . Ōhrmazd Dātistān. [Gāh.] Ātaš¹¹ i¹² Ōhrmazd berō¹³.
lak Ātaš¹⁴ berō¹⁵ i¹⁶ Ōhrmazd¹⁷.*

4

Sanskrit. *satkāraye Svāminam Mahājñāninam (kila sānan-
dām karomi). namas te Agne Mahājñāninah Svāminah uttama-
dāninah mahattarasya Ījādasya. prabravāmi . . . Hormijda-
nyāyavatim. [Gāh.] Agneḥ Svāmīno Mahājñāninah putrasya.
tava Agneḥ putra Svāmīno Mahājñāninah.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

3

Gujarati. O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

4

Avesta. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

4

Pahlavi. Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Sanskrit. I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

4

Persian. *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

4

Gujarati. *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekino āpnār bujorag Ijad che te tune nomāj karūc. bujorgithi padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehenī śamaj e je pāk Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāeśne farjandne thekāṇe gaṇeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabine thekāṇe che). tū e Ātaš Hormajdnā beṭāne.*

5

Avesta. *Āθrō Ahurahe Mazdā puθra Xʷarənanhō Savanhō Mazda.δātahe Airyanəm Xʷarəno Mazda.δatanəm Kāvayeheča Xʷarənanhō Mazda.δātahe Āθrō Ahurahe Mazdā puθra Kavōiš Haosravanhāhe Varōiš Haosravanhāhe Asnavantahe Garōiš Mazda.δātahe Čarčistahe Varōiš Mazda.δātahe Kāvayeheča Xʷarənanhō Mazda.δātahe.*

5

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ (Ātr⁴ Frōbag⁵) Gadə⁶ u Sut i⁷ Ōhrmazd dāt⁸ Ērān⁹ Gadə i¹⁰ Ōhrmazd dāt¹¹ Kyān¹² Gadə i¹³ Ōhrmazd dāt¹⁴ (šēm¹⁵ i denə Ātaš¹⁶ Ātr Frōbag¹⁷ denə Ātaš¹⁸ pešak āsrōnīh yaxsenunēt¹⁹ aēγ²⁰ Dastabarān²¹ u Magōpatān²² dānākih²³ u²⁴ buzurgīh²⁵ u gadə²⁶ i pavan ayāwārīh denə²⁷ Ātaš²⁸ vindēt u²⁹ zak i³⁰ levātə Dahak patkār kart valə³¹ yehvānt) Ātaš³² i³³ Ōhrmazd berə³⁴ (Ātr³⁵ Gōšasp) u³⁶ Kēxsrn³⁷ (aēγ³⁸ pātaxša*

4

Persian. I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Gujarati. And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

5

Avesta. Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

5

Pahlavi. Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

Kexūsrū amark hast zak rā nasīm) u³⁹ Var⁴⁰ i⁴¹ Husrav⁴² (i⁴³ pavan Ātrapātkān mavan zak var malkūta i Kexūsrū i bast yekavimūnēt pavan Ātrapātkān zak rā) Asnavand⁴⁴ Gar i Ōhrmazd dāt⁴⁵ (amat⁴⁶ madam zak valǎ jivāk i Ātr Gōšasp aūt) Čēčast⁴⁷ Var i Ōhrmazd dāt⁴⁸ (ae⁴⁹ min⁵⁰ Čēčast⁵¹ valǎ⁵² zak⁵³ var 4 frasang mavan⁵⁴ zak var pahānā u drānā 4 frasang aūt) Kyān⁵⁵ Gadǎ i⁵⁶ Ōhrmazd dāt⁵⁷ (šēm⁵⁸ i denǎ Ātaš⁵⁹ Ātr Gōšasp aūt u kār i denǎ Ātaš⁶⁰ artēštārīh aēy pavan andarūn Ātrapātkān artēštār tēžtar u takiktār aūt pavan rās i valǎ u malka⁶¹ Kexūsrū madam Vahumandēz pērōžkarīh⁶² ayāft pavan ayāwārīh⁶³ i⁶⁴ denǎ Ātaš⁶⁵ u⁶⁶ pavan levin⁶⁷ Ōhrmazd nālēt u frayāt kart val denǎ Ātr Gōšasp yehvūnt).

5

Sanskrit. *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Labhasya Majdadattasya Erāndeśa Śrīṇām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yaḥ samam Dahākena prativādam akarot) Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guḥyāyāśca Kaekhusravīyāyāḥ (akarotasau 'bhūt ya Ādarabādīgāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sā guḥyā caturbhīryojanair asti) Rājalakṣmyāśca Majdattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabādīgāndeśapakṣe kṣtriyāḥ śighratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yaḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan; unto that lake which is built by the king Kaikhusru in Azarbaijan); unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length); unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

5

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto the Glory [and] Acquisition, given by Mazda; unto the Glory of the land of Iran, given by Mazda; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name; his function [is] the science of the teacher; here, that is in that locality, the teachers become wise and efficient through his enlightenment; likewise [it is] he that had [lit. made] a controversy with Zohak); unto Fire, the son of the Lord that has Great Knowledge; unto the king Kaikhusru; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan); and unto Mount Asnavad, given by Mazda; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast); and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment; likewise he was the one that lamented in the presence of Ormazd).

5

Persian. *Ātaš Hormazd pus rā Xoreh u Sud Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Pādīšāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšurnān pešah ya'ni an sū ahšurnān dānātar u bah 'azmat bāšand bah yārī an u an kih bā Zāhhāk munāzara kard u būd) Ātaš Hormazd pus rā pādīšāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābādīgān šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih an nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āzar Gušasp nām kār u rathīštārān pešah in ya'ni sū Ādarābādīgān šahr rathīštārān tēztar u zūrmand bāšand bah yārī uī u an kih pēš Hormazd nālid u būd).*

5

Gujarati. *ane Ātaš Hormajdnō beṭo ghaṇo nurmand ane faede-mand Hormajdnō pedā kidhelo (Ādarfarobā Ātaš) che tehene (Ādarfarobā te ek ātašnū nām che ane e ātaš Dastāro Mobedo anc parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhī keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhalī Mājdiāsnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthī hameš fatemand reheche) ane Hormajdnū pedā kidhelū Keānī Nurne (Keānī Nur te je khudāi nur madhenū ek nur che ke e Nur tamām duniānī khalak ūpar ūtreche tethī inśānone gaṇī dānāi hunar kudrat āsel thāe che) ane Ātaš Hormajdnō beṭo (Ādar Gošāsp Ātaš che tene Ādar Gošāsp te ek ātašnū nām che ane e Ātaš pehelvāno tathā śipāiho ūpar mavakal che vījñā Ātašne bi Ādar Gošāsp keheche) ane Kekhaśro pādśāhā ne ane Kekhaśtoe (je Ādarābādīgān šehermā je gofo bādhele che) te gofāne ane Hormajdnā pedā kidhelā Aśnuand Pāhādne (Aśnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošāsp nāmñā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane Hormajdnā pedā kidhelā Cecašte Var gofāne (Cecašte Var te ek gofānū nām che ane pādśā Kekhaśro e gofā madhe geb thāeo*

5

Persian. Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

5

Gujarati. And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

che e gofo lābo tathā pōholo farsang 4 che) ane Hormajdnū peda kīdhelū Keānī Nurne.

6

Avesta. *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đātahe Kāvayeheča X^oarənanhō Mazda.đātahe Ādrō Ahurahe Mazdā puđra Atarš spənta rađaeštāra Yazata pouru.- x^oarənanha Yazata pouru.baēšaza Ādrō Ahurahe Mazdā puđra maṭ višpaēibyo ātərəbyō xšadrō.nafədrō Nairyo.sənhahe Yazatahe xšnaodra . . . frasastayaēča. yathā Ahū vairyō . . . vidvā mraotū.*

6

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ Revand⁴ Gar i⁵ Ōhrmazd dat⁶ (mavan⁷ madam Gar i jivāk Ātr Būrzin ait) u⁸ Kyān⁹ Gadā i¹⁰ Ōhrmazd dat¹¹ (šēm¹² i denā Ātaš¹³ Ātr Būrzin Mitr ait af-aš¹⁴ kār i vāstryōših ait aēy vāstryōšan val madam kār i vāstryōših dānāktar u tōxšatar¹⁵ u šōstak jāmaktar yehvūnd pavan ayāwārih i denā Ātaš¹⁶ u¹⁷ levatā Vištāsp pūrsakih u pasx^o kart valā denā Ātaš¹⁸ yehvūnt. denā¹⁹ pētāk²⁰ aēy pavan denā kolā 3 pēšak ben kār²¹ 3 kolā 3 ait²² mē asrōnān²³ asrōnih ašnāk artēštārān²⁴ artēštārih ašnāk vāstryōšan²⁵ vāstryōših ašnāk²⁶ asrōnān²⁷ hanā²⁸ yašt²⁹ kartan af-ašan artēštārih druž Gānāk Mēnūk zatan af-ašan vāstryōših³⁰ pīhn sāxtan vāstryōših³¹ zēn awzār sāxtan arāstan artēštārih devik^o u druž³² laxvār dāštan) Ātaš³³ i³⁴ Ōhrmazd berə³⁵ Ātaš³⁶ awzānīk artēštār³⁷ Yazat³⁸ pur gadā u Yazat pur bēšazēnītār (aš³⁹ artēštārih⁴⁰ druž zatārih u⁴¹ pur gadā-ih⁴² aš gadāmandih⁴³ u⁴⁴ bēšazēnītārih⁴⁵ mēnūkih⁴⁶ zatārih ahoš⁴⁷ gđtān min Spēnāk Mēnūk dāmān ait⁴⁸ Ātaš⁴⁹ i⁵⁰ darīh⁵¹) Ātaš⁵² i⁵³ Ōhrmazd berə⁵⁴ levatā harvisp⁵⁵ Ātašan⁵⁶ x^oatāih⁵⁷*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

6

Avesta. Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring¹ of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

6

Pahlavi. Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the Fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*⁶⁸ *Nēryosang*⁶⁹ *Yazat* (*af-aš*⁶⁰ *x^vata*⁶¹ *nāfih* *hanā*⁶² *aēy* *nāf* *x^vatāyān*⁶³ *u dēhupātān dūtak*⁶⁴ *āzatkān*⁶⁵ *vazurgān*⁶⁶ *apāč*⁶⁷ *ārāyišnih*⁶⁸ *rāyōmand*⁶⁹ *u*⁷⁰ *gadōōmand tōxmak*⁷¹ *mavan*⁷² *valō*⁷³ *aēy*⁷⁴ *harvisp dēhupātān andar nāf Nēryosang Yazat ait u harvisp tōxmak pātaxšān*⁷⁵ *min denō Ātaš*⁷⁶ *Nēryosang Yazat ait sak rā nasim*). *pavan šnāyēnūtārih . . . frāč āfrinakānih. čīgōn Ahu kāmāk . . . dānišnik yemalelūnam.*

6

Sanskrit. *Agneḥ Svāmīno Mahājñīnaḥ putrasya Raevandagireḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ* (ayam Agniḥ Ādaraburjīmahira nāma asya kāryam kṛṣividyā idam kila tasmin pakṣe kṛṣikarmināḥ vyavasāyitarāḥ kṛṣikarmajñānatarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa yaḥ samam Guṣṭāspena rājñā prativādam akarot ayam abhūt) [. . .] *Agneḥ Svāmīno Mahājñānīnaḥ putrasya samam samagrāḥ agnibhiḥ rājanābher Nairīosanghasya Iajdasya* (asya rājanābhūtā ca iyaṁ yat nābhe rājñām deśapatinām anvayasya ca prabhutvayatām mahattarānām bijam etasmāt). *ānandanāya . . . prakāśanāya. yathā Svāmīnaḥ kāmāḥ. . . vijñāya bravīmi.*

6

Persian. *Ātaš Hormazd pus rā Revand Kūh Masd dādah rā Kyān Xoreh Hormazd dādah rā* (in Ātaš Āzarburzinmihr nām kār in vāstryūšān kār kunandagān burzigarī dānandagān safīd jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāzara kard u bud) *Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Izad pur nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā atašan*

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

6

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [. . .] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

6

Persian. Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

pādišah nāfi Neryosang Ixad rā (pādišah nāfi u in kih andar nāf pādišahān u dahyupadān u xʷšāvandān vas mihtar tuxam az u). xušnūd kunam . . . āškār kunam. čān murād Xudāi . . . bah bulandih marā bagui.

6

Gujarati. *ane Hormajdno beṭo (Ādarburjin) Ātašne (Ādarburjin te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro ūpar mavakal che pādśāhā Goštāšp šate šavāl javāb kidhā hata te e Ātaš che ane e Ātašne Ādarburjin Meherbhī keheche) ane Hormajdno pedā kidhelo Revand Pahād che tehene (Revand te ek pāhādñū nām che ane e pāhād ūpar Ādarburjin nāmna Ātašnū mukām che tethī e pāhād bujarag che) ane Hormajdnū pedā kidhelū Keānī Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhīno karnār pehelvān ane nur bharelo Ijad ane ghaṇī tandarūstīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādśāhano nābh je Neriošang Ijad che (Neriošang Ijad te ek Fareštānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādśāho Dašturo Mobedo tathā parejgāro che tevonnā nābh mā che te sātthe e tamām ātašane) khušhāl karvāne vāšte . . . mašhur karū. je mišale Hormajdnū khāeš . . . e raveše khabar kahūc.*

7

Avesta. *yasnəmča vahmēmča hu.berətimča ušta.berətimča vanta.berətimča āfrīnāmi tava Ātarš puḍra Ahurahe Mazdā.*

*yesnyō ahi vahmyō
yesnyō buyā vahmyō
nmānāhu mašyākanqm.
ušta buyāt ahmāi naire
yasə.θwā bāda frāyazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

6

Gujarati. And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

7

Avesta. I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,
 Worthy of sacrifice mayest thou be, worthy of prayer,
 In the dwellings of men.
 Happiness may there be unto that man
 Who verily shall sacrifice unto Thee,

*ašmō.zastō Barəsmō.zastō
gao.zastō hāvanō.zastō.*

7

Pahlavi. *yazišn*¹ *u*² *nyāyišn*³ (*zōhr*⁴) *u*⁵ *pavan*⁶ *hubarišnih*⁷ *u*⁸ *nēwak*⁹ *barišnih*¹⁰ *u* *ayāwār*¹¹ *barišnih* (*yātagōwih*¹²) *āfrīnam*¹³ *ō*¹⁴ *lak* *Ātaš*¹⁵ *i*¹⁶ *Ōhrmazd berē* (*yazišn ašnak*¹⁷ *u*¹⁸ *nyāyišn*¹⁹ *ostafrit*²⁰ *hubarišnih*²¹ *hanā*²² *mandavam*²³ *dātan*²⁴ *u*²⁵ *nēwak* *barišnih* *āpātānih*²⁶ *u*²⁷ *pānakih*²⁸ *kartan*²⁹ *u*³⁰ *ayāwār*³¹ *barišnih* *pavan*³² *hamāk*³³ *rās*³⁴ *ayāwārih*³⁵ *u*³⁶ *yātagōwih*³⁷ *kartan*³⁸). *yazišnōmand*³⁹ *havē*⁴⁰ *nyāyišnōmand*⁴¹ *yazišnōmand*⁴² *yehvūnāc*⁴³ *nyāyišnōmand*⁴⁴ *hēn mān i*⁴⁵ *anšutān*⁴⁶ (*ēvak*⁴⁷ *pavan stāyišn*⁴⁸ *ēvak*⁴⁹ *pavan*⁵⁰ *āfrīn*). *nēwak*⁵¹ *yehvūnāt valē*⁵² *gabrā*⁵³ *mavan*⁵⁴ *lak*⁵⁵ *bāstān frāc*⁵⁶ *yezbešnēt*⁵⁷ *ēsm*⁵⁸ *yadē Barsm*⁵⁹ *yadē* *bisryā*⁶⁰ *yadē* (*jiv*⁶¹ *ait*⁶² *mavan patvāsak*⁶³ *yemalelunēt*⁶⁴) *hāvan* *yadē*⁶⁵.

7

Sanskrit. *ijisnimca namaskṛtim ca uttamām āhutim ca śubhām āhutimca sahāyāāhutim ca āśirvādayāmi tubhyam Agne putra Svāmīno Mahājñāninaḥ. ijisnimān asi namaskṛtimān. ijisnimān bhava namaskṛtimān nivāseṣu manuṣyānām. śubho bhūyāt asāu nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-hasto gohasto ghanṭāhastah.*

7

Persian. *āfrīn izišn u nyāyišn u veh bār u hā bār u yār bār āfrīnīnam turā ay Ātaš pus Hormazd. izišnmand hasti u nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa ābādāni mardamān). nek bād ān mard kih turā hamīshah bisyar buzurg dārad bah dast īsam u bah dast Barsam u bah dast jivān u bah dast (īar) alāt (Izišn).*

With fuel in his hand, with the Baresman in his hand,
With milk in his hand, with the mortar in his hand.

7

Pahlavi. I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

7

Sanskrit. I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

7

Persian. I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand. and (any) implement (of Yasna-sacrifice) in hand.

7

Gujarati. *ijašne karve karī ane nāeš karve karī ane khub lei jāve (iāne khušboi mukve) karī ane nek lei jāve (iāne negchebānī karve) karī ane iārī lei jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmā košēsthī vacmā paḍīne pote te kām kare iā harkoi pāše savābnū kām karāve tehene keheche) tū Ātaš Hormajdnā beṭānī afrin (iāne tārif) karūc. ke tū ijašne ane nāeš karvāne lāek che. ane admāonā gharne darmeān ijašne ane nāeš karvāne lāek thāo. ane je marad hameše ešamne hāte ane Barsamne hāte ane jivāmne hāte ane hāuānimne hāte kārī tūne bujoragithī arādhe te marad nek thāo.*

8

Avesta. *dāityō.aēsmi.buyā. dāityō.baoīdi.buyā. dāityō.piθwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəθri.buyā. dahmāyuš.-harəθri.buyā Ātarš puθra Ahurahe Mazdā.*

8

Pahlavi. *datiha ēsm¹ yehvūnāe.² datiha³ bōi⁴ yehvūnāe.⁵ datiha⁶ pihn⁷ yehvūnāe.⁸ datiha⁹ pasišn¹⁰ yehvūnāe.¹¹ purnay¹² sardār yehvūnāe.¹³ dahmān¹⁴ sardār¹⁵ yehvūnāe¹⁶ Ātaš¹⁷ Ōhrmazd berā.*

8

Sanskrit. *sadācarīṇi samidh [samid] bhūyāt (sadācāropar-jitā). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpāyanasamaye kṣāṭham vimucyate tad bhojanam). sadācarīṇi ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kṣāṭham*

7

Gujarati. I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

8

Avesta. Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

8

Pahlavi. May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

8

Sanskrit. [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

vimucyate sa puṣṭiḥ). *sampūrṇo nā adhipatir bhūyat. uttamaśca adhipatir bhūyat* (*yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah*) *Agneḥ putra Svāmīno Mahājñāninah.*

8

Persian. *bah nek rāh īsam bād* (*ya'nī bah nek rā anduxtah*). *pa nek rāh bū bād. bah nek rāh nūšxūr bād. pa nek rāh pušti bād* (*kih pas az vaqt afrūxtan hīzam nehand ān pušti*). *pur nā sardār bād. veh mard sardār bād* (*ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah*) *ay Ātaš pus Hormazd.*

8

Gujarati. *ane kāthīnū mukvū tūne thāo. ane khuṣboīnū āpvū (iāne mukvū) tūne thāo. ane carbīnū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān serdār thāo. ane nek serdar thāo ane e Ātaš Hormajdnā beṭa.*

9

Avesta. *saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadi.buye ahmya nmāne*

Darəymčit aiپی Zrvānəm

uṇa sūrəm Frašō.kərətīm

haḍa sūrəyā vanhuyā Frašō.kərətōit.

9

Pahlavi. *sōčak¹ yehvūndae² ʔēn denā mān. hamēšak³ sōčak⁴ yehvūndae⁵ ʔēn denā mān.⁶ rōšn⁷ yehvūndae⁸ ʔēn denā⁹ mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

8

Persian. May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

8

Gujarati. And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

9

Avesta. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time
Until the mighty Renovation,
including the mighty, good Renovation.

9

Pahlavi. Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

*šak*¹⁰ *yehvūnāe*¹¹ *bēn denā*¹² *mān*¹³ (*aēy*¹⁴ *hamāe*¹⁵ *ētōn yehvūnāe*)
*vad ān*¹⁶ *zak*¹⁷ *i*¹⁸ *Dērang*¹⁹ *Zamān*²⁰ *madam*²¹ *pavan*²² *zak*²³ *i*²⁴
*awzār*²⁵ *i*²⁶ *Fraškart kartārih*²⁷ *vad*²⁸ *ān*²⁹ *Fraškart*³⁰ *kartārih*
*i*³¹ *šapīr*³².

9

Sanskrit. *jyotiṣmān bhava asmin nivāse. sādā jyotiṣmān bhava asmin nivāse (kila sadāiva idṛṣo bhava). nirmalo bhava asmin nivāse. vṛddhikāri bhava asmin nivāse Dīrgham kṛṣṭam Samyamcit tat upari śastreṇa akṣayakareṇa samam śastreṇa uttamenā akṣayakareṇa (iti Ijśniśastreṇa).*

9

Persian. *tēz bād andar īn xānah. hamīšah tēz bād andar īn xānah (ya'ni hamīšah ēdūn bāš). rošan bāš andar īn xānah. afzāyandār bāš andar īn xānah tā Dēr Zamān bar alat Izišn bemarg kunandah u bā alat nek bemarg kunandah (ya'ni alat Izišn).*

9

Gujarati. *tū Der Mudat lagī te je bālātar bēmarag karnār ejmatī hathīār ke te bhalā hathīār śāthe śaravene bēmarag karše (iāne) Rastākhej karše tāhālagī balto rehe e gharmā ane hameše balto rehe e gharmā ane rošan rehe e gharmā ane vara-dhīno karnār thā e gharmā.*

10

Avesta. *dāyā me Ātarš puθra Ahurahe Mazdā
 asu x^oadrəm asu θrāitīm
 asu jītīm pouru x^oadrəm
 pouru θrāitīm pouru jītīm*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

9

Sanskrit. Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

9

Persian. Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

9

Gujarati. Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.



10

Avesta. Give unto me, O Fire, son of Ahura Mazda!
 Well-being immediately, sustenance immediately;
 Life immediately, well-being in abundance;
 Sustenance in abundance, life in abundance;

*mastim spanō xšviurēm hizvām urune uši
xratām pasčæta masitām
mazāntām apairi.ādrām.*

10

Pahlavi. *yehabūnāe*¹ ō li *Ātaš*² i³ *Ōhrmazd*⁴ berō *tēž*⁵ x^v*arih*⁶ *tēž*⁷ *srayišnih*⁸ *tēž*⁹ *zāyīšnīh*¹⁰ *pur*¹¹ x^v*arih*¹² *pur*¹³ *srayišnih*¹⁴ *pur*¹⁵ *zāyīšnīh*¹⁶ (aēy vad mǎn ‘apagayehe’¹⁷ al¹⁸ *yehvūnāt amat*¹⁹ *af-amān*²⁰ *tēž*²¹ *yehabūnāe*²² *af-amān*²³ *tēž*²⁴ *kabed yehabūn*²⁵) *frazānakīh*²⁶ (aēy vad²⁷ *frajām* i²⁸ *kār* i²⁹ *dēnāk*³⁰ *xavītūnam*³¹) *awzūnikīh*³² (aēy vad min³³ *mandavam kabed*³⁴ *mandavam xavītūnam*³⁵) *šēpāk*³⁶ *hizvānīh* (aēy vad³⁷ mǎn *hizvān*³⁸ *pavan kār* i³⁹ *dēnāk*⁴⁰ *šēpāk*⁴¹ *yehvūnāt*⁴²) *ruvān*⁴³ (aēy vad⁴⁴ mǎn *ruvān ahrav yehvūnāt*⁴⁵) uš⁴⁶ (aēy⁴⁷ vad⁴⁸ mǎn uš⁴⁹ *pavan*⁵⁰ *kār*⁵¹ i⁵² *dēnāk*⁵³ *frax*⁵⁴ *yehvūnāt pavan gās*⁵⁵ *yehvūnāt*⁵⁶) *xrat*⁵⁷ *āxar* (*yemalelūnam*⁵⁸ aēy-am⁵⁹ *yehabūnāe*⁶⁰) *mas*⁶¹ u⁶² *šapīr* (*dō*⁶³ *barā guft šnāsīhā*⁶⁴ ae⁶⁵ *mavan-aš*⁶⁶ *hēn lā kart*⁶⁷ *yekavīmūnēt*⁶⁸ aš *hēn kartan*⁶⁹ *lā šāyet*. ae⁷⁰ *dēn*⁷¹ *āsn*⁷² *xrat pētāk*⁷³ *zak*⁷⁴ i⁷⁵ *gōšānsrūt*⁷⁶ *xrat pētāk*⁷⁷ *āsn xrat awzāyīšnīh*⁷⁸ min⁷⁹ *gōšānsrūt*⁸⁰ *xrat*⁸¹ *pavan āsn xrat kār*⁸² *šāyet yedrūntan*. *mas*⁸³ *gōšānsrūt*⁸⁴ i⁸⁵ *barā*⁸⁶ *yemalelūnēt*⁸⁷ *mavan*⁸⁸ *ērpatastān lā kart yekavīmūnēt*⁸⁹ *suxn*⁹⁰ *dānakihā lā xavītūnēt*⁹¹ *yemalelūnēt*⁹² *āt mavam ētōn yemalelūnēt*⁹³ *hādāt*⁹⁴ *mavan-aš*⁹⁵ *hēn lā kart yekavīmūnēt*⁹⁶ aš *hēn lā yehvūnēt*⁹⁷ *vīr*⁹⁸ *zak*⁹⁹ *yehvūnēt*¹⁰⁰ *mavan pataš mandavam*¹⁰¹ i¹⁰² *vabidūnd*.¹⁰³ uš¹⁰⁴ *zak*¹⁰⁵ *yehvūnēt*¹⁰⁶ *mavam pataš mandavam*¹⁰⁷ i¹⁰⁸ *yaxsenund*. *xrat*¹⁰⁹ *zak*¹¹⁰ *yehvūnēt*¹¹¹ *mavan pataš mandavam*¹¹² i¹¹³ ō¹¹⁴ *yātyūnd*.¹¹⁵ ae¹¹⁶ *pavan xrat zak*¹¹⁷ *yehvūnēt*¹¹⁸ *mavan*¹¹⁹ *zamānak val kār xavītūnēt burtan*. *dānāk zak*¹²⁰ *yehvūnēt*¹²¹ aēy *mandavam*¹²² *pavan mareh kabed*¹²³ *dānad*.¹²⁴ *šnāsīk*¹²⁵ *zak*¹²⁶ *yehvūnēt*¹²⁷ *mavan*¹²⁸ *sūt u zīyān*¹²⁹ *šnāsēt*. *awzūnik*¹³⁰ *zak*¹³¹ *yehvūnēt*¹³² *mavan min*¹³³ *kas*¹³⁴ *mandavam*¹³⁵ *kabed mandavam dānad*.¹³⁶ ae¹³⁷ *Ātaš*¹³⁸ i¹³⁹ *Ōhrmazd berō dēn*¹⁴⁰ *nēwakīh barā li yehabūnāe mavan pavan levīn guft yekavīmūnēt*).

10

Sanskrt. *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ
tejasvi subham tejasvi vartanam tejasvi jivitam sampurnam*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,
Great, imperishable.

10

Pahlavi. Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

śubham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kimcit śubham jānāmi) gurutām (yat kimcanāt pracuram kimcit jānāmi) pāṭavinim jihvām (kila me jihvā kāryeṣu nyāyeṣu ca pravīnatara bhūyāt) ātmānam (kila me ātmā mukto bhūyāt) smṛtim (kila me smṛtiḥ kārye nyāye ca viśālatara bhūyāt) buddhim paścāt mahatim uttamām akathitajñānam (nāisargikām ity arthah sā ca yā karnaśrutā buddhiḥ nāisargikabuddeḥ vṛddhaye prakāṭa. karnaśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiśca sā bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yah lābham chedam ca jānāti. gurutaraśca sa bhavati yah kimcanāt pracuram kimcit jānāti).

10

Persian. *badeh marā Ātaš pus Hormazd āsūdah xoreh asudah rūzi āsūdah zīstan pur xoreh pur rūzi pur zīstan dār andēši (ya'nī 'āqibat andēši kih az andak bisyār dānam) x'ānānandah zabān (ya'nī zabān dar kār u dād tēxtar bād) ravān (ya'nī ravān man Garošmānī bād) hūš (ya'nī hūš man dar kār u dād farāxtar bād) xirad pas mih u veh nā šanīdah xirad (ya'nī āsnīdah xirad u ān kih gūš šanīdah xirad barāy afzūdan āsnīdah xirad paidā ast u gūš šanīdah xirad b-āsnīdah xirad kār rā ravāj dādan mītavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).*

10

Gujarati. *ane āp mahne o Ātaš Hormajdnā beṭā tej (iāne setāb) āśanī ane tej parvarāś ane tej jivavū ane ghaṇī āśanī tathā ghaṇī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

10

Persian. Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

10

Gujarati. And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

parvaras ane ghanū jivavū (iāne e cij hamūne kam nahī thāe) ane durandēs dānāi (ane dānāinī jiādati je ek cijthī ghanī cijne jānī šakū) ane miṭhī jobān ane rovānne (Behešt) ane hoš pache moṭāmā moṭī akal (je gošośarute kherad gošośarute kherad e je kāne šābhlehī ane ūstādthī šikkhehī akal e akal āšnīde kherad iāne jāti akal kartā ghanī behetar ane bujarag che šāvāste ke je koi maktabmā nahī beṭho hoe ane ūstādthī tālīm nahī līdhī hoe tehene dānāinā šakhuno bolvānī tākāt nahī hoe ane āšnīde kherad che te āšnīde kherad tathā āsne kherad e je jāti akal ke je akal māe peṭ jāneāthī insān ūpar Khodānī tarafthī ūtreche te).

I I

Avesta. *nairyam pascaēta ham.varatīm*
ərədwō.zəngam axʷafnyam
(drišum asnamča xšafnamča)
āsito.gātum jayāurum.
tudrušam āsnam frazantīm
karšō.rāzəm vyāxanam

ham.raodəm hvāpəm āzō.būjim hvīram yā mē frādayāt nmānəmča
visəmča zantūmča dahyūmča daišhu.sastīmča.

I I

Pahlavi. *zak-č¹ i² gabrān³ hammartāsakih⁴ āxar⁵ patnkih⁶*
(pavan kār i⁷ dēnā⁸) stēnīk⁹ zangih¹⁰ (aēy-am kār min legalā
šapir tuvānāt¹¹ kartan¹²) axʷap¹³ (aēy¹⁴ vad madam min¹⁵ dēnik
lā¹⁶ xelmānam¹⁷) srišatak¹⁸ i¹⁹ yām u lēlayā (vēš lā xelmānam²⁰
čigōn²¹ amat ben Dēn guft yekavīmūnēt) tēž min gās²² (aēy vad-am
tēž²³ min Bpšasp²⁴ barā²⁵ tuvānāt²⁶ yehvūnt²⁷) u²⁸ jigār²⁹ (zak
i³⁰ pavan yadā apāyet kartan) zak³¹ i³² nām³³ burtār i³⁴ fravar-

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

 II
Avesta.

[Give me] then the manly valor,
Which is ever afoot, sleepless
(For one third of the days and nights),
Watchful while lying in bed.

[Give me] native offspring that give support,
Ruling over the region, belonging to the assembly,
thoroughly developed, possessed of good works, delivering from
distress, of good intellect, that may further my house, village,
town, country, [and] the renown of the country.

II

Pahlavi. Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

*tār³⁵ āsnūtak³⁶ frazand³⁷ i³⁸ kišvar vīrāe³⁹ i⁴⁰ hanjamanik⁴¹ ham-
rōst⁴² hvāpar⁴³ i⁴⁴ min tangih bōxtār⁴⁵ (min⁴⁶ Dōžax⁴⁷) huzir⁴⁸
(ačy apāyišnik⁴⁹ pur šnāsak⁵⁰ pavan⁵¹ zak i⁵² āxar āxar⁵³ apāyet
kartan⁵⁴) mavan⁵⁵ zak⁵⁶ li frāx⁵⁷ ēnāt⁵⁷ mān u vis⁵⁸ u zand u matā
u rōstāk.⁵⁹*

II

Sanskrit. *mānuṣim paścāt samagrām śaktim sudṛḍhajān-
ghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-
taśca bhavāmi) anidratām (pramāṇanidratām ity arthaḥ) tri-
bhāgam dinānām ca rātrīṇāmca tejasvitām sthānāt bhujabala-
vattām pālakām nisargaguṇam putrām dvīpamandanam
samavāyikām sahoditām surakṣakām saṅkatāt śuddhidām
(Narakāt ity arthaḥ) śucetanām (sānurāgam sābhilaṣām ity arthaḥ)
yo me vistārayati grāhamca grāhatamam ca mahāgrāham ca grāmam
ca deśam ca.*

II

Persian. *mardī u pas az ān hamah tavānāi xūb saxt zānū
(ya'nī har kār kih bah pāy tavān kardan xūb kār kunandah u
tavānā bāšam) bē x'ābī (paymān x'āb īn ma'nī) sūm (hiṣah) rūzshā
u šabhā tēz gāh bāzūi zūrmand parvarandah āsnidah farsand
zibandah šahr u anjuman dārandah rahānandah (az Dūzax īn
ma'nī) nek menišn (rā manidār īn ma'nī) har kih farāz dehad
xānah u maḥallāt u šahr deh u rūstā.*

II

Gujarati. *mardī ane kaūat ane pagmā śakti ane bekhōābī
(ehevī je) rāt ane danno tarijo (hīso suvū) ane vakhat upar setāb
ūtkvū ane bājumā kaūat ane nāmdār jāti akalnā farjand je
šeherā šaṇārnrār ane anjumannā bešnār ane khubsurat tathā nek
abrudār ane tangūthā khalāṣinā apnār ane nek dānā ke (te mahārā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

II

Sanskrit. [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

II

Persian. Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

II

Gujarati. [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

*farjand) gharmā tathā moholāmā tathā gāmmā tathā šehermā
ane molakmā mahne jāher kare (te mahne āp).*

12

Avesta. *dāyā me Ātarš pudra Ahurahe Mazdā*

yā me anhaṭ afraśānhā

nūrēmča yavažča.tāite

Vahištəm Ahūm ašaonəm

raočanəm višpō.x^oādrəm

*zaz.buye vanhāuča mižde vanhāuča sravahi urunažča darəye
havanhe.*

12

Pahlavi. *yehabūn¹ ō li Ātaš² i³ Ōhrmazd⁴ berə zak⁵ mavan
li havədt⁶ afrāč⁷ sačišn⁸ kevan-č⁹ u¹⁰ vad ō¹¹ hamāe¹² rawišnih¹³
Pahlum Ax^oān i¹⁴ ahravān¹⁵ i¹⁶ rōšn¹⁷ i¹⁸ hamāk¹⁹ x^oārih.²⁰
griftār yehvūnāni²¹ (aēy ān²² nafšā²³ vabidūnāni²⁴) zak i²⁵
šapūr²⁶ mizd (tamā²⁷) u²⁸ zak i²⁹ šapūr husravih³⁰ (litamā³¹)
zak-č³² ruvān-č³³ i³⁴ dēr huax^oih³⁵ (vīndagarih³⁶ pavan³⁷ Čašōtarg³⁸).*

12

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñāninaḥ
yā me abhūt ayogyatā idānīmca yāvat sadāpravṛttim Atahparam
Bhuvanam muktāmanānī sadodyotam samastasubham. yogyo bha-
vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-
ghāyāḥ susvāmitāyāḥ (prasādaḥ paralokīyāḥ śrutiśca ihalokīyā).*

12

Persian. *badeh marā Ātaš pus Hormazd ān kih marā būd
nā-sazā akenūn u tā hamīśah az hamah Bālā Jāi ašoān hamīśah
rošan hamīśah xūb. sazāvār bāšam veh u vehān sitāyīdan u ravān
rā dēr hū xūdai (ān jahān) u sitāiš (in jahān).*

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

12

Avesta. Give unto me, O Fire, son of Ahura Mazda,
 The Best World of the righteous,
 The shining, the all-happy,
 So that it may fulfil my wish
 Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

12

Pahlavi. Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

12

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

12 .

Persian. Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

12

Gujarati. *ane e Ātaš Hormajdnā beṭā je hamešenū ašo lokonū buland Makān tamām rošnī ane āsānī bharelū (iāne buland Behešt) je hamnā (fakat haeātīmā) anghaṭṭū che te mahne apje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek šāhebine lāek kar.*

13

Avesta.

*vīspaēibyō sastīm baraiti
Ātarš Mazdā Ahurahe
yaēibyō aēm haṃ.pačāite
xšāfnīmča sūirīmča.
vīspaēibyō hača izyeite
hu.bərətīm uštā.bərətīmča
vantā.bərətīmča Spitama*

13

Pahlavi. *harvisp¹ gōwišn barad² Ātaš³ i⁴ Ōhrmazd⁵ mavan valōšān⁶ pavan⁷ zak⁸ ham pačēnd⁹ šām¹⁰ u sūr (zak¹¹ Ātaš¹² mavan zak¹³ bēn¹⁴ xānak yatībūnēt¹⁵ aš anjāmišn¹⁶). (zak¹⁷ Ātaš¹⁸) min harvisp¹⁹ kāmāk²⁰ madammūnēt²¹ hubarišnih²² u²³ nēwak barišnih u²⁴ ayāwār²⁵ barišnih (barā²⁶ mē nāmčāštīk²⁷ barā yemalelānēt vad²⁸ denē²⁹ hubarišnih³⁰ hanā³¹ mandavam³² dātan³³ u³⁴ nēwak barišnih³⁵ hanā³⁶ gūmbat³⁷ sāxtan³⁸ u³⁹ ayāwār⁴⁰ barišnih⁴¹ denē⁴² yātakgōwīh kartan) ae⁴³ Spitāmān⁴⁴ (Zaratušt⁴⁵).*

13

Sanskrit. *sarveṣu vācam muñcati Agnir Mahājñāninaḥ Svāminah yebhyaḥ ayaṃ sadā pacati nityapākam utsavapākam ca. sarvebhyāḥ sa abhivañchati uttamam ahutiṃ subhām ahutiṃ saha-yyaahutiṃ ca Spitama.*

12

Gujarati. And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

13

Avesta. The Fire of Ahura Mazda
 Gives command unto all
 For whom he cooks
 The evening and the morning meal.
 From all he solicits
 A good offering, and a wished-for offering,
 And a devotional offering, O Spitama!

13

Pahlavi. The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

13

Sanskrit. The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn mīguyad Ātaš Hormasd urā kih hamīšah mīpasad puxtani u puxtani šadi. az hamah baxāhad hūbūi u nek būi u būi yāri ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartošt) je koi khuṣhālī tathā rāmsnīnū khānū savār ane śāhāj pakāvec te sarve koine Hormajdno Ātaš sakhun kehec ane sarve admāthī khuṣboi mukvānī ane pāsbānī karvānī ane jādangoi karvānī khāeś rakhec.*

14

Avesta.

*vīspanəm para.čarəntəm
Ātarš zasta ādīdāya.
čīm haxa haše baraiti
fračarədwā armaēšāide.*

Ātarəm spəntəm yazamaide taxməm hantəm radəəštārəm.

14

Pahlavi. *ō¹ harvisp² barā³ frač raftārən anšūtaən Ātaš⁵ zak⁶ i⁷ yadā nikīrēt⁸ (aēry⁹ kolā¹⁰ mavan levīn Ātaš¹¹ min bahar i¹² kāmāk i nafšā yātūnēt¹³ madam yadā valā Ātaš nikīrēt¹⁴ mavan hūbōi yātūnd¹⁵ ayōw¹⁶ lā) aēry¹⁷ mō¹⁸ hamx¹⁹ āk²⁰ ō²⁰ hamx²¹ āk²¹ yedrūnāt²² (dōst²³ ō²⁴ dōst²⁵) frač raftār²⁶ (anšūta²⁷) ō²⁸ valā²⁹ i³⁰ armēšt³¹ (Ātaš³²). (jīvāk³³ artēštār³⁴ yemalelūnēt³⁵).⁴ Ātaš³⁶ awzūnik yezbexūnam mavan takīk aīt (mavan³⁷) artēštār (yemalelūnēt³⁸ tan-aš³⁹ armēšt⁴⁰ af-aš mēnūk artēštār).*

14

Sanskrit. *sarveṣām pracaratām Agnir hastam alokayati. kim mitro mitreya dadāti pracāravān ajangamāya. [. . .]*

13

Persian. The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

13

Gujarati. Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

14

Avesta.

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

14

Pahlavi. The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

14

Sanskrit. The Fire looks at the hands of all that go forth:—
‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

Persian. *hamah ravandagān rā Ātaš dast binad. cūn dūst dūstān rā dehad ravandagān. [. . .]*

14

Gujarati. *ane jem došt doštnī najdik jāec (ane te doštne vāste kī lei jāec ane došt te doštnā hāth ūpar negāhā karec te mišale) tamām (Ātašmī) najdik janār (ādmīo) nā hāt ūpar Ātaš negāhā karec. (Ātaš) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaš jorāvar pehelvān che tehene ārādhū.*

15

Avesta. *āat yezi šē aēm baraiti aēsmēm vā ašaya bərətēm Barəsma vā ašaya frastarətēm urvarəm vā Haδānaēpatəm*
a hē pasçaeta frīnaiti
Ātarš Mazdā Ahurahe
xšnūtō atīštō harḍanhum.

15

Pahlavi. *hat ō valō¹ zak² barad³ ēsm⁴ pavan ahrākīh yedrūnand⁵ u⁶ Barsm-ē⁷ i⁸ pavan ahrākīh frāč vistart⁹ u¹⁰ urvar¹¹ i¹² Hadanpāk¹³ zak¹⁴ āxar¹⁵ afrīnēt¹⁶ Ātaš i¹⁷ Ōhrmazd amat¹⁸ x^o ašnūt¹⁹ u²⁰ abišt²¹ u²² sēr.²³*

15

Sanskrit. *tato yadi asmāi ayam dadāti saruīdham vā puṇya-tayā vidadhītām Barəsmanīm vā puṇyatayā nibaddhām vanaspatīm vā Uruarāmanāmānam, sa tasmāi paścāt aśirvādayati Agnir Mahājñāninah Svāminah santuṣṭah apīditah trīptah*

15

Persian. *cirā kih har gāh urā in badehad isam az kirfah ya*

14

Persian. The Fire looks at the hands of all that pass by:—
 'when does the friend that passes by give unto the friend?'
 [. . .]

14

Gujarati. And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

Avesta. Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,
 To him thereupon, in fulfilment of his wish,
 The Fire of Ahura Mazda
 Propitiated, unoffended, gives a blessing:

15

Pahlavi. If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

Sanskrit. Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

Persian. For whenever he gives unto him fuel through

Barsam az kirfah bastah yā dār Urvarān nām urā pas afrīn kunad
Ātaš Hormazd xušnād šudah u tandurust šudah u sir šudah.

15

Gujarati. *agarjo pakithi (Ātaš) upar kaṭhi mukine tathā aṣoithi*
Barsam bādhiṇe ane khusboidar urvar mukine (Ātašni aradhna
kare) to pachī tehenī upar Hormajdno Ātaš dova karec (ke tū)
khusal ane beājār ane dharāelo (rehejo).

16

Avesta. *upa θwā haxšōit gēuš vqθwa*
upa vīranəm pourutās
upa θwā vərəzvatīca manō
vərəzvatīca haxšōit anuha
urvaxšanha gaya jīyaeša
tā xšapanō yā jvāhi.
imat Ādron afriuanəm
yō ahmāi aēsməm baraiti
hikaš raočas.pairīštā
ašahe bərəja yaoždātā.

16

Pahlavi. *aēγ¹ madam zak² i³ lak sātūnāt⁴ zak i⁵ gōspandān⁶*
ramak (aēγ-at⁷ yehvūnāt) zak⁸ i⁹ vīrān i¹⁰ pur rawišnih¹¹
(gabrāān¹² i¹³ gušn¹⁴). madam¹⁵ o¹⁶ lak haxtāt kāmāk¹⁷ pavan¹⁸
mēnišn¹⁹ u²⁰ kāmāk²¹ pavan Ax^v (aēγ²² apayist²³ pavan mēnišn
levatō zak i²⁴ pavan²⁵ Ax^v rāst yehvūnāt bēn²⁶ mēnišnīh lak etōn
zak kāmāk haxtāt aēγ pētāk yehvūnāt ēgōn amat kāmāk Ōhrmazd
ait). hurvaxman²⁷ ax^v pavan jān²⁸ zīvē²⁹ vad³⁰ zak³¹ lēlayā³²
zīvē³³ pavan³⁴ rāmišn³⁵ zīvē (ae³⁶ adūik[?] ³⁷ zīvē³⁸). denō³⁹ zak⁴⁰
i⁴¹ Ātaš⁴² afrīn⁴³ (bāstān⁴⁴ γal vabidūnyen⁴⁵) mavan o⁴⁶ vatō⁴⁷
yedranūyēn⁴⁸ ēsm⁴⁹ i⁵⁰ hušk i⁵¹ pavan rōšnīh nikīret⁵² ahrākīh⁵³

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

15

Gujarati. If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

16

Avesta.

'May a flock of cattle attend upon thee,
A multitude of men upon thee,
And may an active mind
And an active spirit attend upon thee,
Mayest thou live with a joyous life
The nights that thou livest!—
'This is the Fire's blessing [upon him]
Who brings to him fuel,
Dry, exposed to the light,
Purified in accordance with the ritual of righteousness.

16

Pahlavi. 'May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord' (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

arsūk⁵⁴ ruvān⁵⁵ dāšarm⁵⁶ rāe⁵⁷ ō⁵⁸ kār i⁵⁹ karpak⁶⁰ rāe⁶¹
yōždāsr⁶² (aēy⁶³ dakya⁶⁴).

16

Sanskrit. *utkr̥ṣtas te uttiṣṭhatu gavām samcayaḥ utkr̥ṣto vīra-
nām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣtas te abhila-
śaśca manasā abhilaśaśca uttiṣṭhatu Svāminā (kila manasā tad eva
cintaya yat Svāminā Gurunā ādiṣṭam). ānandena Svāmīno jīvena
jīva tā rātrih yāḥ jīvayasi. asmāi Agneḥ āśirvadaḥ yo asmin
samidham muñcati śuṣkām raśminirikṣitam puṇyahetutayā
pavitrām.*

16

Persian. *bisyar turā barxizād ramah gāvān bisyar mardān
tamām (ya'nī turā bād) buland turā x'āhiš (ya'nī x'āhiš dīl
barxizād az Šāhib ya'nī dar menišn edūn mēnid cūn Ahū Dastār
farmud). pur rāmišn Xudā bah jān zivīd tā ān šab kih
x'āhand zist. urā āfrīn Ātaš har kih urā īsam banehad xušk
bah rošnī dīdah bah dūstī kirfah pak.*

16

Gujarati. *(ane) bālatar goṣpāndono ṭolo ane bālatar beṭaonā
farjand tūne jīādā thāo (ane) tāhārī manaśnimā tehevi morād
jāher thāo ke jehevi morād Hormajdnī che ane te je (akharñ)
rat lagī tū jīve te Hormajdnī morād ane khuṣī mujab jīvathi jivto
reheje ane je koi ke śukī kāthī rošnīmā joelī potāna pak buland
śavābñī ūmedne vāṣṭe muke, te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

Sanskrit. 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

Persian. 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

Gujarati. '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

17

Avesta. *aṭ tōi Ātrēm Ahurā aojōnhvantēm Aša usēmaḥ
asištīm ēmavantēm stōi rapante čiθrā.avanhēm
aṭ Mazdā daiibišyante zasta.ištāiš dərēšta.aēnamhēm.*

17

Pahlavi. *ētōn¹ hana² i³ lak Ātaš⁴ ōžōmand⁵ Ōhrmazd aš⁶
pavan val⁷ mavan⁸ ahrākih x⁹arsandih⁹ (aēy-aš¹⁰ x⁹arsandih¹¹
pavan zak¹² zamān¹³ amat¹⁴ var¹⁵ sardār¹⁶ zak¹⁷ mavan kār
karpak kart yekavīmūnēt¹⁸ aēy¹⁹ x⁹arsandih zak zamān yekvūnēt
amat bēn anšūtā ahrākih u karpak yekavīmūnēt) i²⁰ tēz i²¹
amāvand²² (zak Ātaš²³ mavan²⁴ yekavīmūnēt ō ayāwārih aš
pētākēnēt rāmišn²⁵ (ayāwārih²⁶ hana²⁷ aēy mandavam i hu bōi
dātan²⁸ u rošn dāstan u yātakgōwih kartan). ētōn Ōhrmazd²⁹
zak³⁰ i³¹ bēšitar³² (mavan Ātaš bēšēt) aš pavan tuvān x⁹ahišnīh³³
yaxsenunēt³⁴ kēn³⁵ (aēy³⁶ Ōhrmazd pavan x⁹ahišnīh³⁷ nafša
zak i³⁸ bēšitar i Ātaš³⁹ rā pātfrās⁴⁰ vabidanyēn).*

17

Sanskrit. *evam te Agniḥ Ahuramajda śaktimān punyātmanā
santoṣi (kila santoṣi tasmin samaye (kāle) yadā divyādhipatiḥ (?)
tasmāt yena punyakāryam kṛtam asti). tejatastaro (tejasvattaro)
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakāṣayati sahāyyāya (kila yo
asya sahāyyāya tiṣṭhati tasya prakāṣayati ānandam). evam
Ahuramajdah pīḍākarasya hastecchayā vidadhāti nigrāham.*

17

Persian. *ēdūn Ātaš tū ay Hormazd tavānā kirfagarān rā
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān
kih kār kirfah kardahast) tēztar bisyār zurmand būdah rāmišn
paida kunad barāy yārī (ya'nī har kih barāy yārī u bāistad urā
paida kunad rāmišn). ēdūn Hormazd sitamgār rā bah x⁹ahišn
dast xūd 'azāb kunad.*

17

Avesta.

Then through Asha, O Ahura! we wish thy mighty powerful
Fire,

Which is taught through Asha, to be a manifest help unto the ally,
But a visible harm at Thy beck, O Mazda! unto the foe.

17

Pahlavi. Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

17

Sanskrit. Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

17

Persian. Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

17

Gujarati. e Hormajd taharo Ātaś je raveśe bulandīno śaheb
 ane aśo lokothā ghaḥo khushāl ane ghaṇī tej hematno khāvand che
 ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne
 apeche) tehej raveśe je ājarnā denār (Ātaśne ājār dāec) tehene ūpar
 Hormajd potānā khahēśe kari kīno rākhec.

17

Gujarati. O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

COLLATION OF THE PAHLAVI MANUSCRIPTS

I. KHURSHED NYAISH

I. O

1 U₁, D, M₁, s, s give this paragraph; rest om.; M₂ gives the paragraph in margin. 2 U₁, M₂ om. the gloss. 3 M₁ °šār. 4 U₁ stāyem u zbāyem for stāyīšn . . . vabidūnam; D, M₁, s pref. u. 5 D, M₁ kunam. 6 D, M₂, s pref. u. 7 U₁ hamā dānāk; D u vispākās; M₁ pref. u; M₂ vispākās; M₃ harvispākās. 8 U₁, M₂ om. the gloss. 9 D hamāe. 10 M₁ °tūnih. 11 U₁ kartakgār; D, M₁, s pref. u. 12 U₁ om. 13 U₁ xvatā madam hamā xvatāyān for madam . . . xvatā; D om. 14 U₁ om. k; D, M₂ hamāe. 15 M₂ xvatān. 16 U₁ šakitā; D pref. u. 17 U₁ hamā bār; D, M₁, s °vist; M₂ hamā. 18 U₁, D, M₁ šakitān; M₂ šat n a a n. 19 U₁ pāspān hamā gēhān rāe 10r pāspānih vabidūntak; D pref. u; M₁ u pānākīh. 20 M₁, s vabidūndak. 21 U₁ om. k and gives from here to rōčik yehabūntak in margin; M₂ pref. u. 22 D kartār; M₁, s vabidūndak. 23 U₁, M₂ om. k; D, M₂ hamāe. 24 U₁ gabrā; M₁ martumān; M₂ anšūtān. 25 M₂ om. u tōrā . . . rā. 26 M₂ gōrā. 27 M₁ om. 28 U₁, D, M₂ vāyindakān; M₁ vayidikān. 29 M₂ hamēšak. 30 M₁, s yehabūndak. 31 U₁ has u mizd datak for tuvān xvatā; D pref. u; M₂ °ih. 32 M₁ om. the rest of the paragraph. 33 D. om. the Phl. version from here to the end and gives a Pers. rendering instead; M₂ om. 34 M₂ dārēt; M₃ om. 35 U₁ has u kabed tuvān u hamēšak mizd yehabūnēt u mitrbān with a line drawn through the sentence and gives valā . . . mitrbān in the margin; M₂, u. 36 U₁, M₂ kavīh; M₃ kavīk. 37 M₂ om. 38 U₁, M₂ add aīt; M₃ hamēšak. 39 M₂ has baxšāitak for xelkūntak . . . aīt. 40 U₁ bandāgān. 41 M₂ om. 42 M₂ u mitrbānih vabidūntak; M₃ mihrbān. 43 U₁, M₂, s tuvānā. 44 M² fravariš vabidūntak ma[x]lūkāt; M₂ pref. u. 45 M₂ adil; M₃ u pātaxšāih lak dāt aīt for nēwak šakitāih. 46 M₂ pātaxšāih. 47 U₁ gives in Pers. characters bē zulm bē zawāl; M₂ has valā hakarz zuwāl lūit aēy lā zuwāl aīt; M₃ zuwāl. 48 M₂ adds aēy aft u m lā yehamtūd. 49 U₁ om. Ōhrmazd . . . rōšnīh awzūn yehvūnāt. 50 M₂ kolā; M₃ om. xvatā 2 gēhān. 51 M₂ ān-č gadā for awzūnik . . . u rōšnīh. 52 M₂ gives the sentence thus, zubzabā amark rāyōmand tēž sūsiā u zak i Xvaršēt Yasat barā ayāwārih u madat lenā barā yehamtūnāt. 53 U₁ om. 54 U₁, M₂ add gadāōmand. 55 U₁, M₂ arvandasf. 56 U₁ rā awzūn yehvūnāt for ayāwārih . . . yehamtūnāt.

I. I

1 Mf₂ om. the paragraph; Mf₃ gives the paragraph in margin; U₂, s, K, L₁₂, M₂, Mr₂ pref. šnāyēntārīh Ōhrmazd; U₄, F₂, B pref. namāz ō Xvaršēt arvandasf sē bār šnāyinam Ōhrmazd; K nisadā; L₁₂ adds a; M₂ pref. pavān šēm i dātār Ōhrmazd šapīr i mavan awzāyīšn min dātār vēš aēy-aš dāt šēm dātār Xvaršēt v a š i š n būn; Mf₂, Mr₂ give the same at end of the paragraph. 2 U₄, K, F₂, B om. 3 U₄, F₂, B pavān levīn nyāyīšn dāmān for levīn . . . dāmān. 4 K om. 5 U₁ om k; K valāšān. 6 U₄, F₂, B nyāyīšn; K nisadā; M₁ pref. u. 7 Mf₁, U₁, s, D, L₁₂ M₁, s, Mr₂ valā; Mf₂ val. 8 Mf₁, L₁₂ om; U₄, F₂, B add mavan. 9 U₄, F₂, B °spandēt and adds from Ys. 65.11 sak i mas nēwakīh . . . barā ōwaš kart havāi. 10 U₁ om; K

vistiñ; U₄, F₂, B om. rest of the paragraph and have *namās Xvaršēt arvandasp*. 11 U₃ °*kāmāk*; D, K °*kāmīh*; A, Mr₁ °*kāmī*; M₁ °*kāmākīh*; M₂ *kāmāk*; Mr₂ *kāmāk*. 12 Mf₁, L₁₂ om; D, K, M₁ *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L₁₂ om. *ham*; M₁ adds *nēwakīh*. 14 Mf₁, s, U₄, F₂, B om. rest of the paragraph; L₁₂ *ētōn* and gives the rest of the paragraph in the margin. 15 L₁₂, M₁ om. 16 L₁₂ *rasāt*; A, Mr₁ om. *ēt*; M₁ °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L₁₂ om. 18 K adds *barā yehamtūnēt*; L₁₂ *ētōn rasāt*; M₁ pref. *u* and adds *yehamtūnāt*. 19 L₁₂ *Amēšaspani*. 20 K adds *barā yehamtūnēt*; M₁ pref. *u* and adds *yehamtūnāt*. 21 U₃, D, K, M₁ om *ān*; all MSS. except M₁ give *Fravāhrān*. 22 M₁ pref. *u* and adds *yehamtūnāt*. 23 U₁, D, F₂, B om; M₁ adds *Yazat*. 24 U₂, s, K, M₂, s, Mr₁, 2 *Xvātāe*. 25 M₁ *aēγ*.

I. 3

1 Mf₂, U₂, s, L₁₂, A, M₂, s, Mr₁, 2, add *i*. 2 U₂, L₁₂, M₂, s, Mr₂ *stiyēm*. 3 Mf₂, U₁, s, F₂, B om. 4 Mf₂, U₄, D, F₂, B om. 5 D adds *rā*. 6 Mf₂, U₄, F₂, B om. 7 Mf₂, U₄, F₂, B om. 8 Mf₁, 2, U₄, F₂, B *barā*; Mf₂, U₁, s, D, M₁ *barā madam*. 9 M₁ om. *h*. 10 U₂, M₂, Mr₂ give *dābūnam* with *dā* in Av. characters. 11 U₁, s, M₂, Mr₂ °*vist*; Mf₂, U₃, D, L₁₂, M₃ °*vīst*; K °*vistiñ*. 12 Mf₂, U₁, s, F₂, B, A om. 13 Mf₁, 2, U₄, F₂, B, A om; U₁ *az*. 14 U₃ *hvarēšt*. 15 D *kunam*. 16 Mf₂ om. *ih*. 17 Mf₂, U₄, F₂, B, M₁ om. 18 MSS. have *dušhūxt*; A. om. *x*. 19 Mf₂, U₄, F₂, B om. 20 MSS. give *dušhvaršt*.

I. 4

1 Mf₁, 2, U₄, F₂, B *ō*. 2 U₄ *amat*. 3 Mf₁, 2, s, U₄, F₂ B °*spandēt*; K °*spandānān*; U₁, 2, s, D, L₁₂, M₁, 2, s, Mr₁, 2 om. *ān*. 4 Mf₁, 2, s, U₄, K, F₂, B om; L₁₂ pref. *hanā*; M₁ °*vāt*. 5 M₁ pref. *pavan*. 6 Mf₁, K, M₁ om. 7 Mf₂, U₄, K, F₂, B, L₁₂ om. 8 L₁₂ om. 9 Mf₂ *astafrit*; D adds *frās val lakūm rāth vabidūndak aītūm mavan Amahraspand havāēt* and gives *yazišn u nyāyišn* below *rāth*; M₁ om. 10 U₂, M₂, s, Mr₂ pref. *u*. 11 Mf₁ om. 12 Mf₂, U₄, F₂, B, M₁ om. 13 Mf₂ adds *i*; Mf₂, U₄, M₁ om. *ik*; D *mēnišnīh*. 14 Mf₂, U₄, F₂, B om; M₁ repeats. 15 Mf₁, U₁, s, D, L₁₂ om. 16 U₁, A, Mr₁ °*ič*. 17 Mf₂, A, M₁, Mr₁ om. 18 Mf₂ adds *č*. 19 U₂, A, M₂, s, Mr₁, 2 add *šēm ruvān bun pavan xvāst i hanā hast*; M₁ *xayā*. 20 Mr₁ om. 21 Mf₂, M₁, *našāih*; Mf₂, U₂, K, L₁₂, M₂, s, Mr₁, 2 °*ih*. 22 So Mf₁, 2, s, U₂, D, K, M₁; rest om. 23 U₄, F₂, B, M₁ *našāih*; Mf₂, U₁, K, A, M₂, s, Mr₁, 2, °*ih*. 24 U₂, s, F₂, B, M₂, Mr₁, 2 om. 25 Mf₁ *yarsenuntan*. 26 U₁, 2, s, D, K, L₁₂, A, M₁, 2, s, Mr₁, 2 add *min*. 27 Mf₂ *ruān*; M₂ pref. *bāhar* but below the line. 28 U₁ om; U₂ om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān* for *ruvān rāe* and has *aēγ amat tan ruvān rāe barā apāyēt*; M₁ gives *bāhar i ruvān* for *ruvān rā*; L₁₂ om. 29 Mf₁ om. 30 U₂, M₂, Mr₂ *dābūntan* with *dā* in Av. characters. 31 U₂, M₂ *būn*. 32 Mf₁ *ahrāth*.

I. 5

1 Mf₂ pref. *sē bār*; F₂, B om. *namās . . . zatārtum*. 2 Mf₂ *zak i*; M₁ *val*. 3 M₁ adds *xvātā*. 4 Mf₁, 2, M₁ om; U₄, F₂, B om. the gloss. 5 Mf₂ om. 6 Mf₁, 2 *valā*; M₁ om. 7 Mf₂, U₁, s, D, K, L₁₂ om. 8 Mf₂, K om. *ān*. 9 Mf₁, s, K, M₁ pref. *u*; U₃ *saritarān*. 10 U₃ *zatārtārtum* but gives the correct form in the margin; D adds *namās ē Ōhrmazd u Ōhrmazd guf aēγ nyāyišn li zak*

aīš kart mavan šapīrān rā fravarēt u saritarān rā barā zanēt aēy tōjišn kunēt.
 11 So Mf₁, ₂, U₁, ₄, F₂, B; Mf₈, K *nisadā*; rest *nasīm*. 12 Mf₁, ₂, U₁, ₃, M₁ om; U₄, F₂, B om. the gloss. 13 M₁ om. 14 Mf₂ *lenm*. 15 A om. 16 D °*mānīh*. 17 U₁, L₁₂ om.
 18 Mf₁, ₂, ₃, D, M₁ *yaxsenunēt*. 19 Mf₂, ₃, U₁, ₃, D, K, L₁₂, A, M₃, Mr₁ om.
 20 Mf₁, ₂ *kolā mā*. 21 Mf₁, ₂, U₁, K, M₁ om. 22 Mf₂ *barā*; U₁ *bun*; K adds *zak*
 23 U₁, ₃, D, M₁ add *ik*. 24 U₁ *min*; M₁ om. 25 Mf₂ *pardisēt*. 26 Mf₂, A *ō*;
 Mf₈, U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₂ *valā*; Mr₁ *valā i*. 27 Mf₂, ₃, U₁, ₂, ₃,
 D, L₁₂, M₁, ₂, ₃, Mr₁, ₂ om. 28 U₁, ₃ °*āt*; D adds *Amahraspandān guft aēy*
nyāyišn lēnā zak aīš kartak mavan patmānīh xūrēt u patmānīh yaxsenunēt u
kolā-č min patmānīh barā parizēt val šapīrān arzānīkān dāt. 29 So Mf₁, ₂,
 U₁, ₄, F₂, B; rest *nisadā*; K, M₁ *nisadā*; rest *nasīm*. 30 Mf₈, U₁, D, L₁₂, M₁
 om. 31 Mf₁ °*gōyēt*; Mf₈, K, A, M₁, Mr₁ *frāgōyōt*; U₁, ₃, D *frāgōyōt i*;
 U₂, L₁₂, M₂, ₃, Mr₂ *frāgōyōt i*. 32 U₄, F₂, B om. the gloss; D pref. *u*. 33 Mf₁, ₂,
 U₁, ₂, D, M₁, Mr₂ om. 34 Mf₁ °*gōyēt*; Mf₂ *frāxgōyōt i*; Mf₈, U₂, ₃, D, K, L₁₂, A,
 M₁, ₂, ₃, Mr₁, ₂ *frāgōyōt*; U₁ om. *gōyōt*. 35 M₁ om. 36 M₂ °*vūnt*. 37 Mf₁ om.
 38 M₁ *madam*. 39 Mf₂ *rušn*; K adds *ik*. 40 Mf₁, K, A, Mr₁ om. 41 U₁ *yāitūnēt*;
 D adds in the margin *yāitūnēt*; K °*sunet*; M₁ °*sūnd*. 42 Mf₁ *mā*; D, A,
 M₁, ₂, Mr₁ om; Mf₂ om. *ce . . . nafšā xūp dāšt yehvūnēt*. 43 M₁ *mavan-aš*.
 44 U₂, Mr₂ add *i Mitr i*; U₃, L₁₂, M₃ add *i*; A, Mr₁ add *Mitr i*. 45 Mf₁, ₂, U₂, K,
 M₂, Mr₁, ₂ *i*; A om. 46 A, M₁ om. 47 U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₂ om.
 48 Mf₂, U₁, ₃ *hamā*; Mf₈, U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *hamāe*. 49 K, L₁₂ om.
 50 So Mf₁, ₂, U₄, F₂, B, M₁; K *nisadā*; rest *nasīm*. 51 Mf₁ *Xvarxšēt*. 52 All
 except Mf₁, ₃, U₂, ₃, K, L₁₂, M₃ om. 53 So Mf₁; rest *arvandasp*. 54 Mf₁, ₂,
 U₁, ₃, L₁₂, M₁ om; U₄, F₂, B om. the gloss. 55 Mf₁ *Xvarxšēt*. 56 Only in Mf₁, ₃.
 57 MSS. *arvandasp*; Mf₂ *arvand sūsiā*. 58 M₁ *yemalelūnt*. 59 Mf₂ pref. *namāz*
ō valā kart yehvūnēt and has *min valā šapīr mekadrūnam mavan ranj i pavan*
kār karpak val gerān mekadrūnyēn instead of *ō li . . . karpak vabidūntan*;
 U₂ gives *min valā . . . gerān mekadrūnyēn* in the text, but *ō li . . . karpak*
vabidūntan in the margin; A gives both renderings; M₁, ₂, Mr₁ give both
 with *Xvaršēt arvandasp guft* prefixed to *ō li valā . . .*; M₃ adds *nyāyišn*
min valā . . . val gerān mekadrūnyēn at the end of the paragraph after *rās i li*
yaxsenunam yātūnam vazlūnam lā pavan ranj yaxsenunam. 60 M₁ om. 61 M₁
val. 62 U₂, ₃, K, L₁₂, A, M₃, Mr₁, ₂ om. *mavan ranj i*. 63 Mf₁, ₃, U₁, D add *i*.
 64 All except U₁, ₂, D, M₂, Mr₁ add *u*. 65 Mf₁, D *kartan*. 66 U₂, Mr₂ °*rūnam*;
 A, Mr₁ °*rūnd*. 67 All except Mf₈, D, L₁₂, A, M₁, ₃, Mr₁, ₂ add *i*. 68 Mf₂ adds
pavan; U₁ adds *pavan* and has *li-č* in Av. characters; M₁ om; M₂ changes *li-č*
 into *ranj pavan*. 69 M₁ *min*. 70 Mf₁ *aēy*; U₂, D, M₂ om. 71 Mf₂, D om.
 72 Mf₂, U₂, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 73 Mf₂, K om. 74 Mf₁, U₁, ₃, K, L₁₂ add *i*.
 75 So Mf₁, ₂, U₁, ₄, F₂, B, M₁; K, M₁ *nisadā*; rest *nasīm*. 76 M₁ *valā i*.
 77 Mf₈, U₁, ₃, K, L₁₂ om; D, A, Mr₁ add *i*. 78 U₁, ₂, ₃, M₁ om. 79 Only Mf₂,
 U₄, D, F₂, B, M₁, ₃ have *mēnūk . . . hučāšmīk*. 80 U₄ *Arkdvīsūr*; D, F₂, B
Arkdvīsūr; M₃ om. *d*. 81 D, F₂, B *čašmī*; M₁ °*ak*; M₃ °*ih* and adds *mayd*
nsīmīh mayd āinmīh mayd amat Ohrmazd yehabūnt. 82 Mf₂ pref.
mayd i; U₄, F₂, B om. the gloss; D, M₁ pref. *mayd*; A, Mr₁ pref. *u*. 83 Mf₂,
 U₁, D, M₁ om. 84 Mf₂ *namāz*. 85 M₁ om. 86 Mf₂ om. 87 Mf₂ adds *val*.
 88 M₂ °*vūnast*. 89 A, Mr₁ om. 90 Mf₂ *harvispīn*. 91 Mf₂ *dāmāz dahišn*; M₁
dāmāz. 92 Mf₁, ₂, M₁ om. 93 Mf₁, M₁ om; Mf₂ om. *u hič . . . nikirēt*. 94 Only

in Mf_2 , D, A, M_1 , Mr_1 . 95 Mf_2 *hiær*; Mf_2 *hiær* with *hiær* in the margin; A, M_1 , Mr_1 *hiær*; rest have *hiær*. 96 M_1 adds *u Atāš*. 97 Mf_2 *yedründ*; Mf_1 , U_2 , D, K, L_{12} , A, M_2 , Mr_1 , 2 add *nasim*. 98 So Mf_1 , 2, U_1 , 4, F₂, B, M_1 ; K *nisadā*; rest *nasim*. 99 Mf_2 , U_4 , F₂, B om. 100 U_2 , 3, 4, K, F₂, B, L_{12} , A, M_2 , Mr_1 , 2 om. 101 So Mf_1 , 2, U_1 , 4, F₂, B; K *nisadā*; rest *nasim*. 102 Mf_1 , U_1 , D, A, U_2 , Mf_2 , U_4 , F₂, B om. 103 Mf_2 , M_2 *Gäyōmart*; rest *Gäyōmart*. 104 Mf_2 , U_4 , F₂, B om. the gloss; U_1 , 3, D, K, L_{12} , M_1 om. 105 U_1 , 2, A, M_2 , 3, Mr_1 , 2 om. 106 MSS. *Gäyōmart*. 107 U_2 , K, L_{12} , M_2 , 3, Mr_2 om. 108 Mf_1 adds *i*. 109 Mf_1 , U_1 , M_1 *lenā*; D *ō lenā*; L_{12} *mavan*. 110 Mf_1 , 3, U_1 , D, M_1 add *kart yehvūnēt*; A, Mr_1 *ān*. 111 Mf_1 adds *i*; Mf_2 , U_2 , K, L_{12} , M_1 *vēh*; U_1 , D om. 112 So A, Mr_1 ; U_2 , D, M_1 *yēn*; rest have *ōrund*. 113 M_1 *mavan mekad rūnyēn* for *mekadrūn mavan*. 114 M_2 *kaš*. 115 Mf_1 , 3, U_1 , 2, 3, L_{12} , M_2 , 3, Mr_2 *°tunt*; K *xavāntunt i*. 116 A, Mr_1 *mavan*; M_1 om. rest of the paragraph. 117 Mf_1 , U_2 , A, M_2 , Mr_1 , 2 om. 118 Mf_1 , U_2 , 3, K, L_{12} , A, M_2 , 3, Mr_1 , 2 om. 119 Mf_1 *°dūnēt*. 120 Mf_1 *brāt*; Mf_2 *brāt* written under *ax*. 121 Mf_1 , U_2 , M_2 om. 122 Mf_1 *brāt*; Mf_2 *brāt* written under *ax*. 123 Mf_1 , U_2 , M_2 om. 124 So Mf_1 , 2, U_1 , 4, F₂, B; K, M_1 *nisadā*; rest *nasim*. 125 Mf_2 *i*; U_2 , F₂, B om. 126 All except Mf_1 , 2 have *Zartuhašt*; M_2 *Zartuīštā*. 127 Only in F₂, B, L_{12} , A. 128 Mf_2 , U_1 , K, Mr_2 *Spīt-mān*. 129 Only in U_2 , F₂, B. 130 U_1 , 3 *ahravān*; L_{12} om. 131 MSS. *Fravāhr*. 132 Only in D, A, M_1 , Mr_1 ; Mf_1 om. *u . . . aēγ*; Mf_2 , U_4 , F₂, B om. the gloss. 133 U_2 adds *i*; M_2 *Zartuīšt*; M_2 *Zartuhašt Spītāmān*; Mr_2 *Zartuhašt i*; rest have *Zartuhašt*. 134 L_{12} om; M_1 *yemalelūnt*. 135 Only in A, M_1 , Mr_1 . 136 U_1 , M_1 om. 137 Mf_2 *ō*; U_1 , 3, K *ān*; U_2 , A, M_2 , 3, Mr_1 , 2 pref. *ō*; D adds *ō*; M_1 adds *i kart yehvūnēt mavan min li ō*. 138 Mf_1 adds *i*; Mf_2 , U_1 , 3, K, L_{12} *vēh*; U_2 , D, A, M_2 , Mr_1 , 2 pref. *viš*. 139 So D; Mf_1 *patirad*; A *°runēm*; rest *°rānt*. 140 M_1 *hanā*. 141 Mf_1 , U_1 , K om. 142 Mf_1 adds *i*; U_2 , M_1 om; D *vēh*. 143 Mf_1 , M_1 *Mazdistān*; U_1 , K *Mazdastān*; U_2 *Māsdīyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145 Mf_1 *šapir i*; M_1 *šapir*. 146 Mf_1 *yekimūnāt*. 147 Mf_1 *u zak i*; U_1 , 3 add *i*; A *ān*; M_1 pref. *u*. 148 U_2 , L_{12} , M_2 add *i*; K adds *pavan*. 149 M_1 adds *ait*. 150 M_1 pref. *mavan*. 151 U_1 *vabidūnēt*. 152 So Mf_1 , 2, U_1 , 4, F₂, B, M_1 ; K *nisadā*; rest *nasim*. 153 Mf_2 *val i*. 154 U_2 , F₂, B *°vist*. 155 U_4 , M_1 om. 156 So in M_2 , 3, U_2 , D, K, A, M_2 , 3, Mr_1 , 2; rest om. 157 So Mf_2 ; M_1 *gētik*; rest *gēti*. 158 Mf_1 , 2, U_4 , F₂, B om. *č*; K adds *i*. 159 So U_2 , F₂, B; Mf_1 *havād*; Mf_2 *yehvūnēt havād*; D *yehvūnt*; Mf_1 *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160 Mf_2 , M_2 add *i*. 161 Mf_2 *°vūnt*. 162 Mf_2 om. 163 Mf_2 , F₂ B *vaxšānde*; K *vaxšin*; L_{12} om; M_1 *vaxšīnih*. 164 U_1 , 2, 3, L_{12} , M_1 , 2, 3, Mr_1 , 2 add *i*. 165 Mf_1 , U_1 , 2, 3, 4, D, M_1 , *Xvātā*; L_{12} *Xvātān*. 166 U_1 , 3, L_{12} , M_1 om; D K *aēγ*. 167 Mf_1 changes *frārōntar* into *frārōn mēništar*; Mf_2 , U_2 , 4, F₂, B, A, M_2 , Mr_1 , 2 *frārōn mēništar* for *frārōntar mēnišn*; Mf_2 , U_1 , 3, D, K, L_{12} , M_1 *frārōntar*. 168 Mf_1 , 3, U_1 , 3, 3, L_{12} , M_2 , 3, Mr_2 *°dūnyēn*; Mf_2 *dūnī*. 169 Mf_2 , U_1 , 2, 3, D, A, M_1 , 2, Mr_1 , 2 om. 170 Mf_2 adds *frārōn mēništar*; U_1 om. *č*; U_2 , 3, L_{12} , M_2 , 3, Mr_2 *mavan čē*; U_4 , F₂, B *min-č*. 171 Mf_2 , U_1 , 3, D, A om. 172 U_2 , M_2 , Mr_2 *kapak*. 173 U_2 , M_2 , Mr_2 pref. *yehvūnēt*; L_{12} *yehvūnēt*; A, Mr_1 pref. *yehvūnt*. 174 Mf_1 om. *h*; Mf_2 , 3 add *i*. 175 U_1 *ān*; U_2 *zak*; M_1 *val*. 176 U_2 *yehabānam*. 177 Mf_1 , U_1 , 3, D, K, L_{12} , M_1 , Mr_2 om. *m*. 178 Mf_2 *rušn*. 179 D, K, M_1 om. 180 Mf_2 , U_1 om; U_2 , A, M_2 , 3, Mr_1 , 2 *rōšnīh zak* for *zak rōšnīh*; D adds *i*. 181 Mf_1 , U_1 , 3, K, L_{12} ; M_1

rōšn. 182 Mf₂, U₁, A, M₁, Mr₂ om. 183 Mf₁, ₂, U₁, ₂, ₃, D, L₁₂, A, M₂, ₃, Mr₁, ₂ *bālist*; K *ō bālist*, M₁ *bālistan*. 184 U₁, ₂, D, M₁ *bālinān*; A *bālinēt*. 185 U₁, ₂ D, A, M₁ om. 186 M₁ gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnīh yehamtunāt aēy Xvaršēt pāe*. 187 Mf₂ *rušn*. 188 M₁ *ae for pavan Lak madam*. 189 U₄, F₂, B om. 190 M₁ adds *Ōhrmasd min lak*; Mr₄ adds *Ōhrmasd*. 191 Mf₂, M₃ give *pavan rasišnīh vartišnīh i Tan Pasin* instead of *vartišn yehamtunāt*; U₂, A, M₂, Mr₁, ₂ add *pavan rasišnīh vartišnīh Tan Pasin*; U₄, F₂, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasin*; D adds after *šapīrih Tan i Pasin, min daftar i zakāe: pavan lak Awzūnik Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasin*. 192 Only M₁ gives *aēy . . . Ristāriz*. 193 Mf₂, U₄, F₂, B om. *min saritārih . . . Tan i Pasin*; U₂, A, M₂, ₃, Mr₁, ₂ give this sentence after *harā vabidūn*. 194 U₃ *saritārih*. 195 M₁ *u*. 196 So Mf₂, U₂, K, M₂, ₃, Mr₁, ₂; rest om. 197 A *pasin*. 198 Mf₁, ₂, U₁, ₂, K, L₁₂, M₁ om. the rest; U₂, A, M₂, ₃, Mr₁, ₂ *mavan*. 199 U₄, D, F₂ B *°tūnim*. 200 So Mf₂, U₄, D, F₂, B; U₂, M₂, ₃ *arzanīh*; A, Mr₁, ₂ *harvisp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtunāt min saritārih pavan newakīh i Tan Pasin*. All except Mf₂, U₄, F₂, B, M₁ give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāz zufr yedrūntan*; U₁, ₂, D further add *u pavan kolā ēvak ašem vohu rōēšā frōttar vabidūntan*.

1. 6

1 Mf₁, ₂, ₃, A, M₂, Mr₁ pref. *Xvaršēt amark rāyōmand arvandas p yezbeznām*. 2 U₁, M₁ om. 3 Mf₁, ₂ *frēhgōyōt*; Mf₂, U₁, ₂, ₃, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ *frāgōyōt*; U₄, F₂, B *frāxvōgōyōt*; D *frāgōyōt*. 4 Mf₁, M₃ *yezbeznām*; U₄, F₂, B *aisam*. 5 So U₄, F₂, B; M₁ *mavan*; rest om. 6 Mf₂ om. *ō*. 7 So Mf₂, ₃, U₄, F₂, B; rest om. 8 M₁ om. *ik*. 9 So Mf₁, ₂; rest 1000 in numerals; U₄, F₂, B *ōm*. *hazār . . . buland*. 10 Mf₂ adds *ih*. 11 Mf₂ D om. *i*. 12 U₁, ₂, L₁₂, M₃ *°tāstēt*. 13 Mf₁, ₂, Mr₁ om; M₁ *u*. 14 Mf₂, U₁, D, M₁ om. 15 M₁ adds *aēy kabad buland*. 16 So Mf₂, U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 17 U₃, M₃ *ākāš*. 18 Only in D; Mf₃, U₁, ₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ have *u*. 19 Only in D; Mf₁, ₂, U₄, F₂, B have *u*. 20 Mf₁, ₂ *dātistān*; Mf₃, K *dēnāk*; U₁, ₂, L₁₂, M₃ *denīh*. 21 Mf₁, ₂ U₄, F₂, B om; M₁ om. *u zyaš bēn xvāškārih*. 22 L₁₂, M₂ *xvāškārih*. 23 Mf₁ om. 24 U₁ adds *i*. 25 Mf₂ *advāb*; M₁ *axvīh*. 26 Mf₂, U₄, F₂, B om. the gloss. 27 Mf₃, U₁, ₂, ₃, L₁₂, M₂, ₃, Mr₂ *bāšasp*. 28 A om. *ā*. 29 All except Mf₂, U₄, F₂, B om. 30 Only U₂, A, M₂, Mr₁, ₂ give *aydwārih yedrūnišn*. 31 Mf₁, U₄, F₂, B *jīkār*; Mf₂ *jīgār*; U₁, D *jīgar*; U₃ *jīgar* but *jīgār* in margin; K *jīgārā*; M₁ *jīkār* and adds *vāšā aēy-aš zurōmand bāšā*.

1. 7

1 A *m* is missing. 2 D, M₁ om. 3 Mf₃ *matān*. 4 Mf₁ *dehupātān* but *ān* scratched out; Mf₃, U₁, ₂, K, A, M₂, Mr₁ add *ān*; U₃, L₁₂, M₃ add *yān*. 5 Mf₁ *yezbeznām*; Mf₂, U₄, F₂, B *aisam*. 6 Mf₂ *pavan*; A, M₂ add *i*; M₁ *min*. 7 Mf₂ om; U₂, M₂, Mr₂ in Av. characters. 8 U₂, A, M₂, Mr₁, ₂ *dāt*; M₁ *°bānēt*. 9 A, Mr₁ *havātām*. 10 Mf₃, U₁ om. *u*. 11 So A, Mr₁; rest *Yazdān*. 12 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. rest of the paragraph; U₁, ₂, A, M₂, Mr₁ add *i*; K adds *š*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr₁ add *i*. 17 U₁, D, K *Xvātā*.

18 U₁, A, M₁, Mr₁ om. 19 U₈, M₂, *rēyōmand*; D, K om. *ā*. 20 U₁, *ā*, D, K, A, M₁, *ā*, Mr₁ *arvandas*; U₈, M₂, Mr₂ *arvandast*. 21 M₂ *yezbeṣūnam*.

I. 8

1 Mf₂ *Tištṛ-č* i; U₄, F₂, B *Tištṛ-č*. 2 Mf₁ *drustiḥ*; Mf₂, U₄, F₂, B *drusēt*; Mf₃, U₁, *ā*, D, K, L₁₂, M₂, *ā*, Mr₂ *drustiḥ* i. 3 Mf₂ *čašmih*; U₄, F₂, B *čišmak*. 4 U₁, *ā*, *ā*, D, F₂, B *izām*; M₁ *izām* and adds *aēy Tištṛ stārak rā*. 5 Mf₁, *ā*, L₁₂ om. *Tištṛ* . . . *vārišnik Tištṛ stār rā izām*; Mf₂, U₄, F₂, B pref. *Tištṛ i star i rāyōmand gadāōmand aizām*. 6 Mf₂, U₄, F₂, B i. 7 Mf₂ om. *ae* . . . *vārān*. 8 Only in K, A, M₁, Mr₁. 9 Mf₂ om. *vārišnik* . . . *izām*; U₈, M₂ add i; U₄, F₂, B give *Tištṛ ānā* for *vārišnik Tištṛ stār*; A, Mr₁ om. *ih*. 10 U₂, D, A, M₂, Mr₁, *ā* *stārak*; M₁ om. 11 M₂ *yezbeṣūnam*. 12 Mf₂ adds i; U₂, D, K, A, M₂, Mr₁, *ā* have *rāyōmand gadāōmand Tištṛ stārak rā yezbeṣūnam* for *Tištṛ* . . . *yezbeṣūnam*; U₄, F₂, B om. the sentence. 13 Mf₁ *star* i; Mf₂, M₁ om.; Mf₃, U₈, L₁₂ *star*; M₂ *stārak*. 14 Mf₁, *ā* add i. 15 M₁ adds *rā*. 16 Mf₁ *°bexamnam*; Mf₂, *ā*, U₁, *ā*, L₁₂ *izām*. 17 Mf₁, *ā*, U₄, K, F₂, B *star*; Mf₂ *kukkā*; D, A, M₁, Mr₁, *ā* *stārak*. 18 Mf₂, U₁, K, A, Mr₁, *ā* om. 19 Mf₂ om. 20 Mf₁ *°bexamnam*; Mf₂, U₁, A *izām*. 21 Mf₁, *ā*, *ā*, M₂ om. the sentence; K gives the sentence before *Vanand* . . . *yezbeṣūnam*. 22 U₂, D, A, M₁, Mr₁ *stārak* for *stār* i. 23 A *gadād*; M₁ pref. *u*; Mr₁, *ā* pref. i. 24 Mf₁ *Spēhīr*; M₁ *Spās*. 25 U₄, F₂, B, M₁ om. 26 Mf₂ adds i. 27 Mf₁ *°bexamnam*; Mf₂, U₁, *ā*, K, F₂, B *izām*; U₈ *°bexūn*. 28 Mf₂, U₄, F₂, B *Zrvān*; A, Mr₁ *Zamānak*; M₂ *ā* in Av. characters. 29 U₄, F₂, B, A, Mr₁ om. 30 U₁ *Akanār*. 31 Mf₁, M₂ *yezbeṣūnam*. 32 Mf₂, U₄, F₂, B *Zrvān*; A *Zamānak*; M₂ gives the sentence after *Vāt* . . . *izām*. 33 A om. 34 U₂, M₁ *dēr*. 35 Mf₁, D *Xvatā*; U₈ *Xvadā*. 36 Mf₁, M₁, *ā* *yezbeṣūnam*. 37 Mf₁, *ā*, *ā*, U₄, F₂, B, L₁₂ om. the sentence; M₁ pref. *u*. 38 U₂, A, M₂ om. 39 A, Mr₁ om. K. 40 U₂, A, M₂, Mr₁, *ā* *dāt*; M₁ *°dahāk*. 41 U₂ repeats *Zamān* i *Dirang Xvatāe izām*; M₂ *yezbeṣūnam*. 42 Mf₁ om. *z*; Mf₂, K *rāstak*; M₁ *razist*. 43 U₁, D, M₁ om.; K *ā*. 44 So Mf₂ D; rest *Frazānik*. 45 Only in Mf₁, U₄, F₂, B. 46 Mf₁, M₂ *yezbeṣūnam*. 47 Only M₁ gives the gloss. 48 Mf₂, U₁, K, M₁ om. 49 So in Mf₁, *ā*, *ā*, U₂, K, A, M₂, Mr₁, *ā*; rest om. 50 Mf₁, *ā*, U₁, *ā*, M₂ *Mazdastān*; Mf₂ *Māzdasitān* i; U₈, L₁₂, A, M₁, *ā*, Mr₁, *ā* *Māzdasitān*; U₄, F₂, B *Mazdastān*; D *Māzdayasnān*; K *Māzdasitān* i. 51 Mf₂, U₁, K, A, M₁ *izām*. 52 Mf₁, *ā*, *ā*, U₄, F₂, B, L₁₂ om. the rest of the paragraph; U₂, *ā*, K *rāš*. 53 U₁, D, K om. 54 K om. 55 U₂, *ā*, M₂, *ā*, Mr₂ add i; A, Mr₁ om. *ih*. 56 M₂ *yezbeṣūn*. 57 Only M₁ gives the gloss. 58 M₂ *yezbeṣūn*. 59 U₂, M₂ *min*; K om. the gloss; M₁ *aēy nāyūtāk*. 60 U₁ om.; M₁ *mavan min*. 61 So U₁, *ā*, *ā*, M₂, *ā*, Mr₂; rest om. 62 D *bahārik*; M₁ *bārik*. 63 A, Mr₁ om. 64 Mr₂ om. *ī*. 65 U₂, M₂ *ā* in Av. character. 66 U₈ *rāš* with *ā* in Av. character; M₂ *rāš*. 67 U₁, D om. 68 U₂, A, M₂, Mr₁, *ā* *Kōh* with *h* in Av. character. 69 M₁ om. 70 M₂ *yezbeṣūnam*.

I. 9

1 Mf₂ adds *č*; U₁, *ā*, L₁₂, A, M₂ *°vist*; D, K *°vistān*; Mf₃, U₂, M₂, Mr₁, *ā* *°vist*. 2 Mf₁, *ā*, L₁₂, add i. 3 D *mēnūk Yasat* for *Yasat i mēnūk*. 4 Mf₂, U₁, *ā*, F₂, B, M₁ om. 5 U₁, M₁ *izām*; U₄, F₂, B *aizām*. 6 Mf₂ adds *č*; Mf₃, U₂, M₂, Mr₁, *ā* *°vist*; U₁, *ā*, D, A, M₂ *°vist*; M₁ pref. *u*. 7 Mf₂, *ā*, U₂, *ā*, D, K, L₁₂, M₂, *ā*, Mr₁, *ā*

add i. 8 Mf₂ *gētiḥ Yazat* for *Yazat i gētiḥ*; L₁₂ om. 9 Mf₂, U₂, 4, F₂, B, L₁₂, A, M₁, 2, Mr₁, 2 om. 10 Mf₂, U₄, F₂, B *gētiḥā*. 11 Mf₂, 2, U₁, 2, M₁ *izam*; U₄, F₂, B *aizam*. 12 This gloss is found only in D, M₁, 1; M₁ has *aēγ*. 13 M₁ *gētiḥ Yazat* for *Yazat i gētiḥ*. 14 M₃ om. 15 M₁ pref. *hanā*. 16 MSS. *Atāš*. 17 M₁ om. 18 M₁ om. 19 M₁ om. 20 M₁ om. 21 M₂ *hanā*. 22 D *hamde*; M₁ *hamak*. 23 M₁ om. 24 D *amat*. 25 M₁ *ānman*. 26 M₁ *xaditūnēt*. 27 M₁ *mēnūk Yazat* for *Yazat i mēnūk*. 28 M₁ *xaditūnēt*. 29 Mf₁, 2, L₁₂ om. from here to the end of the paragraph; Mf₂, U₄, F₂, B give the sentence thus: *sak i naḥšā ruvān izam*; U₂, K, A, M₂, Mr₁, 2 pref. *ō*. 30 So in U₂, D, A, M₂, 2, Mr₁; rest om. 31 K *iz*; remainder cut off in binding; M₂ *yezbeḥūnam*. 32 Mf₂, U₄, F₂, B *sak i naḥšā Fravāhr izam*; for *Fravāhr i naḥšā rā izam*; A, Mr₁ pref. *sak*; M₁ pref. *u*; M₂, Mr₂ pref. *ō*; all except M₁ have *Fravāhr*. 33 U₁, 2, K om. 34 K cut off in binding; M₂ *yezbeḥūnam*. 35 Mf₂, U₄, F₂, B om. the sentence; U₂, A, M₁, 2, Mr₁, 2 give *barā*; rest om. 36 U₁, K add *valā*; U₂, D, M₂ give the sentence thus *ō valā li ayāwārīh Ōhrmazd*; M₁ *li ayāwārīh Ōhrmazd*. 37 K cut off in binding. 38 K, M₂, Mr₁, 2 om. 39 U₁, K om. 40 Mf₂ adds *i*; U₁ *šapirān*. 41 Mf₂, U₄, F₂, B add *i*; K cut off in binding. 42 Mf₂ adds *i*; U₂, Mr₂ pref. *u*. 43 All except Mf₂, M₁ *Fravāhr*; K cut off in binding. 44 M₂ *yezbeḥūnam*. 45 So Mf₂, U₂, 2, 4, D, M₂; rest om. 46 K cut off in binding. 47 A *rātyōmand*. 48 Mf₂ *arvand-sasiā*; all except U₂ *arvandasp*; K *arvad* cut off in binding. 49 U₂, M₂, 2, Mr₁, 2 *yezbeḥūnam*; A pref. *rā*.

I. IO

1 Mf₁ *Xva-xšēt*; U₂, M₂, Mr₁, 2 om. the sentence. 2 Only in Mf₁, U₂, L₁₂, M₂.

I. II

1 Mf₁ *Xvarxšēt*; Mf₂, U₂, 2, L₁₂, M₂, 2 add *i*; Mr₂ om. the sentence. 2 Mf₂ adds *iḥ*; U₁ adds *gadāōmand*; A *rātyōmand*. 3 So Mf₂, U₂, L₁₂; rest *arvandasp*; A adds *rā*. 4 U₁, 4, F₂, B, M₁ *izam*; A pref. *rā*. 5 K *adīn-aš*. 6 U₁, M₁ *mavan*. 7 Mf₁, U₂, M₂ *Xvarxšēt*; L₁₂ *Xvarēšēt*. 8 Mf₁ om. 9 U₂ *xadūinak*. 10 So Mf₂, U₄, F₂, B; rest *amat*; M₁ *xadūinak* in place of the gloss. 11 Mf₂, U₄, F₂, B om. *adīn . . . tāpēt*. 12 M₁ *mavan*. 13 Mf₁ *Xvarxšēt*. 14 K *rōč i*. 15 M₁ *amat lālā yātūnēt*; M₂ pref. *čigōn*. 16 Mf₂ *yekatimund*; U₁ *°mūnēt*; K *yekavimīand*. 17 Mf₂ adds *ān*; K adds *u mēnūk*; M₂ pref. *levatā*. 18 K adds *i*. 19 U₄, F₂, B 100 *kānak*. 20 U₄, F₂, B, L₁₂, M₁, 2 om. 21 Mf₁ adds *i*; U₄, F₂, B 1000 *kānak*. 22 Mf₂, U₄, F₂, B om. 23 Mf₂, U₂, K, L₁₂, M₂, Mr₁, 2 add *i*. 24 Mf₂, U₄, F₂, B *barā*; only D, M₁, 2 give *ham*; rest om. 25 Mf₂, M₁ *°yēn*. 26 Mf₂, U₄, F₂, B *hanā*; D, M₁ *sak*; A, Mr₁ *dēnā*. 27 Mf₂, U₄, D, F₂, B, M₁ om. 28 Mf₂, U₂, M₂, Mr₁, 2 add *i*. 29 All except Mf₁, 2, 2, U₄, F₂, B om. 30 Mf₂, U₄, F₂, B *sātūnīnd*; K *rānētēt*. 31 D om. 32 Mf₂ om. 33 Mf₂, Mr₁, 2 add *i*. 34 Mf₂ *°kūnt*; A *°kūnēt*. 35 Mf₂ *madā*; U₁ om. 36 Mf₂, U₁, 2, D, K, A, M₁, 2, Mr₁ om. 37 U₂, A, M₂, Mr₁, 2 om. 38 Mf₁ om. *iḥ*. 39 Mf₁, U₁, 2, D, M₁, 2, Mr₂ om. 40 Mf₁ om. *k*; Mf₂, U₂, L₁₂, M₂ add *i*; Mr₂ *ahrāēt*. 41 Mf₁ om. *ā*. U₁ om. *ē*. 42 Mf₁ om. *iḥ*; U₂, M₂ *frāēdahīsnīh*; U₄, F₂, B *frāēdahīsnīh i*. 43 Mf₁ om. 44 Mf₁, U₁, 4, D, F₂, B, M₁, Mr₂ om. 45 Mf₂ om. *rā*; U₁ om. *kīh*; U₂, M₂ add *i*; K om. *k*. 46 M₁ om. the gloss. 47 Mf₂ om. 48 So Mf₂, U₁, 2, 2, K, L₁₂, M₂, 2, Mr₁; rest *awsāyēt*; U₄, F₂, B repeat *pavan frāēdahīsnīh sak i ahrākīh gēhān . . .*

awsdyāt. 49 Mf₁, 2, 3, U₄, F₂, B om. the sentence; D pref. *u*; L₁₂ om. the sentence but has *frādahišnih Xvaršēt amat* added above the line. 50 U₂, M₂, Mr₂ om. *ih*. 51 U₁, 3, M₂ *amat*; U₂, M₂, Mr₂ *amat Xvaršēt* for *Xvaršēt mavan*; M₁ *sak Xvaršēt*; Mr₁ *mavan Xvaršēt*. 52 M₂, Mr₁, 2 add *i*. 53 All except U₂, M₂, Mr₂ have *arvandasp*; D adds *frādahišnih sak ahrākīh gēhān rāe u frādahišnih ahrākīh i tan rāe u frādahišnih i Xvaršēt mavan amark rāyōmand u arvandasp aī*.

I. 12

1 M₁ om. 2 Mf₁, U₂, K, L₁₂, Mr₂ *Xvarxšēt*; Mf₂ adds *i*; M₂ *Xvarxšast*. 3 U₂ *awzat*; L₁₂, M₂ *awzyet*. 4 Mf₂, U₂, A, M₂, Mr₁, 2 pref. *ae*; U₁, 3, D, K, L₁₂, M₂ *ae*. 5 M₁ °tūnd. 6 U₁, 3, D, K, L₁₂, M₂ om.; M₁ °vūnd. 7 U₄, F₂, B, A, Mr₁ add *i*. 8 MSS. give *yōšdās* throughout the paragraph; K adds *i*. 9 Mf₂ adds *i*. 10 Mf₂ *aš*. 11 Mf₁, 2, U₄, F₂, B, M₁ *lālayā*. 12 U₄, F₂, B *Šēdān*; M₁ *Šēdā*. 13 Mf₁, 3 om.; M₁ adds *zamīk*. 14 Mf₁, 2, U₄, F₂, B *yedrūnd*; Mf₂ gives *yedrūnd* in the margin. 15 K has *mayā i xānik pāk yōšdās i mayā i tačāk yōšdās i for mayā tačāk . . . xān yōšdās*. 16 Mf₁, 2, U₁, 2, 4, D, F₂, B, M₁, 2, M₂ om. 17 Mf₁, 2 om. *k*; U₁, 3, D, K, L₁₂ *xānik*; U₂, M₂, Mr₂ *ā* in Av. characters. 18 Mf₁ adds *aēγ pāk*; Mf₂ *pāk*; U₁, 3, D, L₁₂ pref. *pāk*; K pref. *pāk* and adds *i*. 19 Mf₁, U₄, F₂, B *pavan*; Mf₂ adds *pavan*; U₁, M₁ om. 20 Mf₁, U₄, F₂, B, M₂ om. *ik*; U₁, 3, D, L₁₂ *bilā*; K *tačāk*. 21 Mf₂, U₁, 3, D, L₁₂ pref. *pāk*; U₂, A, M₂, Mr₁, 2 *pāk* and add *mayā i bilā pāk yōšdās*; D writes in Pers. *az digar ketāb* and adds *mayā tačāk yōšdās mayā i xān yōšdās*; K adds *i*; M₂ adds *aēγ bilā*. 22 Mf₁, 2, A *pavan*; Mf₂, U₂, K, M₂, Mr₁, 2 add *pavan*; U₁, 4, F₂, B, L₁₂, M₁ om. 23 Mf₂ *zrayk*; U₁, 3, M₂ add *i*. 24 Mf₁, 2, U₁, 4, F₂, B, L₁₂, M₁ om. 25 Mf₁ *amrēšt*; Mf₂, U₂, K, L₁₂, M₂, Mr₁, 2 add *i*. 26 M₁ °vūnd. 27 Mf₁, 2, U₄, F₂, B om. 28 So Mf₁, 2, U₄, D, F₂, B, M₁; rest *ahravān*. 29 All except Mf₁, 2, U₄, F₂, B add *dām*; M₁ adds *dāmān*. 30 Mf₁ om. 31 U₁ *γal*; A, Mr₁ add *i*.

I. 13

1 Mf₂ *madam*. 2 U₁, K *mavan*; M₁ pref. *hat*. 3 Mf₁ *Xvarxšēt*. 4 Mf₂, U₄, F₂, B *lālā lā for lā lālā*. 5 So Mf₁, U₄, F₂, B; Mf₂ *varxšīnāe*; M₁ *varšēt*; rest *varxšyāe*. 6 M₁ has *aēγ lālā lā yātūnd vad zak zamān Šēdān for aēγ hambun-č. . .* 7 U₄, F₂, B °būn-ič. 8 K *dāmān i*. 9 Mf₂ *dērtar*; U₂, L₁₂, M₂ *arikitar*; U₄, F₂, B *dērtar*. 10 D, A, Mr₁ °tūnēt; Mf₁ insert here the gloss *lā-č-šān . . . tuvān havāe*. 11 A, Mr₁ pref. *ae*. 12 U₂, A, L₁₂, M₂, Mr₁ *Šēdā*. 13 Mf₁, 2 °vist; U₄, F₂, B add *i*; M₁ adds *dāmān*. 14 Mf₂, U₄, F₂, B *murnčēnēnd*. 15 Mf₂ *hand*. 16 Mf₂, U₄, K, F₂, B, M₁ om. 17 Mf₂, U₄, F₂, B 7 in numerals; D *haft*. 18 A adds *rā*. 19 Mf₂, U₁, 2, 3, K, L₁₂, M₂, 3, Mr₁, 2 om. 20 M₁ gives *pavan nikās dārišn mekadrūnyēn u hat nikās dārišn mekadrūnt hač-šān lā tuvān yehvūnt for madam dārišnih. . .* 21 Mf₁ om. *ih*. 22 Mf₁ *lā*; U₄, F₂, B om. 23 Mf₂ *m š*. 24 So Mf₁, 2, U₄, F₂, B, A; rest *ēstinišnih*. 25 Mf₁ om. *lā*; Mf₂ om. *č*; A, Mr₁ pref. *u*. 26 So U₄, K, F₂, B; Mf₁ °rūniman; Mf₂ °rūnd; Mf₂ °rūnyēn; U₁ *mekrānt*; rest °rūnt. 27 Mf₁, U₂, 3, D, L₁₂, M₂, 3, Mr₂ pref. *u*; Mf₂, H om.; Mf₂ *u mavanšān*; U₁ *mavančšān*; D pref. *u* and adds in margin *pāspānih*. 28 So Mf₂, U₄, F₂, B, M₂; Mf₁ °rūniman; U₁, M₂ °rūnt; U₂, A, Mr₁, 2 °rūnd; U₃, D, L₁₂ °rūnt and add

u amat-č-šān mekadrūnand; K om. 29 Mf₁ pref. *u amat*; Mf₂ adds *i*; K č-šān. 30 Mf₁, s, U₁, s, D, K, L₁₂, M₃ *yehvūntan*; U₂ changes *dāštān* into *yehvūntan*; U₄, F₂, B *i štan*; A, M₂, Mr₂ add *yehvūntan*; Mr₁ adds *yehvūnt*. 31 U₄, F₂, B pref. *yehvūnt*; D adds *aēy lā aiš mēnūk Yazat denā axv i astōmand rāe pāspānīh tuvān kartan aēy mavan hat zak mēnūk Yazat pāspānīh dēnā gēhān barā lā mekadrūnēt hat-č mekadrūnēt hič-šān pāspānīh lā tuvān yehvūnt havāe*; K *hand*.

I. 14

1 Mf₂ *yezbeṣunēt*; U₄, F₂, B *īzd*; M₁ *yezbeṣund*. 2 Mf₁ *Xvarīēt*; K pref. *ō*. 3 So Mf₂, U₂, L₁₂, M₂, s; rest om. 4 So U₄, F₂, B; rest om. 5 Mf₂ *rāyōmand*. 6 All except Mf₂ om. 7 So Mf₂, U₂, K, L₁₂, M₂, Mr₂; rest *arvandasṣ*; D adds *mavan kolā amat izēt Xvaršēt amark rāyōmand arvandasṣ rā*; M₁ adds *rā*. 8 Mf₂ om. *pavan . . . tamikān*. 9 M₁ *zak laxvār*. 10 U₄, F₂, B om. *ih*; M₁ *yaxsenunt*. 11 M₁ om. 12 U₂, L₁₂ pref. *tam*; D om. *ikān*. 13 Mf₂ *laxvār*; M₁ *zak laxvār*. 14 M₁ *yaxsenunt*; Mr₂ om. *t*. 15 So in U₁, 2, D, A, Mr₁; rest om. 16 So F₂, b; Mf₁ *tam tamikan*; U₃, D, L₁₂ *tam tōmakān*; rest *tam tōmikān*. 17 Mf₁, U₂, M₂, Mr₂ add extra *ā*; Mf₂, U₂, 4, F₂, B, L₁₂, M₃ *Šēdān*; D *Šēdān* and adds *min bāhar i apāč ēstišnīh aēy min bāhar i dūr kartan i tārikīh u min bāhar i dūr kartan i tam tōniakān Šēdān rā. aēy mavan tārikīh pētāh kunēt*. 18 Mf₂ *laxvār*; M₁ *zak laxvār*. 19 M₁ *yaxsenunt*. 20 So in U₁, 2, D, A, M₂; rest om. 21 Mf₂, U₂, 4, F₂, B, M₃ om. 22 D scratches out *staxmakān* and gives *hazalān* in the margin. 23 Mf₁, 2, s, U₄, F₂, B, L₁₂ om. *pavan . . . parikān*. 24 M₁ pref. *zak*. 25 M₁ *dāšt*. 26 All except U₂, D, A om. 27 U₁, K om. 28 M₁ *zak laxvār*. 29 M₁ *yaxsenunt*. 30 Mf₁, 2, U₄, F₂, B om. 31 Mf₂, U₁ *sež*. 32 All except Mf₁, 2, s om. 33 U₁, s, D, M₃ *nūhān*; M₁ *nihān*. 34 M₁ *rawišnīh*. 35 So Mf₂, U₄, F₂, B; rest *aš*; D gives *Kolā amat yezbeṣunēt Ōhrmazd rā* instead of *af-aš . . . Ōhrmazd*. 36 Mf₂, U₄, F₂, B *īšt*; A, M₁, Mr₁ *°bexūnēt*; Mr₂ *°bexūnam*. 37 Mf₂, U₄, F₂, B om. 38 So Mf₂, U₄, F₂, B; rest *aš*; Mf₁ *uš* with *u* in Pers. characters; A, Mr₁ pref. *u*. 39 Mf₂, U₄, F₂, B *īšt*; Mf₁, U₂, M₂ add *yehvūnēt*; A, Mr₁ *°bahūnēt* and adds *yehvūnēt*; M₁ om.; Mr₂ *°bexūnam* and adds *yehvūnēt*. 40 U₁ *°spadān*. 41 Mf₁, U₁, M₁ *aš*. 42 Mf₁ om. *b*; Mf₂, U₄, F₂, B *īšt*; Mf₁ *hast*; A, Mr₁ *°bexūnēt* and add *yehvūnēt*; M₁ om. 43 Mf₁, D, M₁ om. 44 Mf₂ *xvēš*. 45 M₁ *aš*. 46 Mf₁ *°vist*; Mf₂ *°vist*; Mf₃ *°vīsp*. 47 Mf₁, 2 *min*; D om. 48 Mf₁, 2, U₄, F₂, B om. 49 Mf₁ adds *i*. 50 Mf₁, s, U₄, F₂, B, M₁ om. 51 Mf₂, U₄, F₂, B add *č*. 52 MSS. *gētiḥ*; Mf₂, F₂, B *gētiḥā*; U₂, 4, om.-

I. 15

1 D pref. *kolā aiš*. 2 Mf₂ *°bexūnam*; U₄, F₂, B *īzd*; K, M₁ *°bexūnēt*. 3 Mf₁, U₂, K, L₁₂, M₂ *Xvaršēt*. 4 So in Mf₂, U₂, K, L₁₂, M₂, s, Mr₂; rest om. 5 All except Mf₂, U₂, M₂ om. 6 Mf₁ om.; Mf₂ adds *gadāōmand*. 7 All except Mf₂, U₄, F₂, B, M₂, Mr₂ om.; U₄, F₂, B add *gadāōmand i*. 8 So Mf₁, s, L₁₂; rest *arvandasṣ*. 9 Mf₂ om.; U₄, F₂, B *af-aš*. 10 Mf₂, U₂, A, Mr₁, 2 *°bexūnam*; U₄, F₂, B *īšt*; M₁ *°bexūnēt*. 11 So Mf₂, s, K, A, M₂, Mr₁, 2; rest om. 12 So Mf₂, U₄, F₂, B; D *frāgāyōt*; rest *frāgāyōt*. 13 U₂, D, M₁ om. 14 U₄, F₂, B give 1000 in numerals. 15 Mf₂, U₄, D, F₂, B, M₁ om. 16 M₁ adds *i*. 17 Mf₁, s, U₁, K, L₁₂ om. the sentence; U₂, M₂, Mr₁, s pref. *ae*; D gives the sentence

after *guft yekavimūnēt*; M₁ gives the sentence after *hamāk xaditūnēt*; A *ae aš*; M₁ om. 18 So U₄, F₂, B; Mf₂ om. *ih*; M₁ *frāgōyōt*; rest *frāgōyōihh*. 19 D *hanā*; M₁ *hanā aīt*. 20 So Mf₂, U₈, 4, F₂, B, M₂; D, M₁ om.; rest *mavan*. 21 M₂, Mr₁, 2 *ā* in Av. characters. 22 Mf₂ om. 23 M₁ adds *i*. 24 D *iuvān*; M₂, Mr₂, 3 *ā* in Av. characters. 25 All except D, M₁, 2, 3, om. 26 U₂, Mr₂ *°lūnēt*. 27 So Mf₂, U₄, F₂, B; M₁ om.; rest *ae*. 28 U₂, F₂, B give 1000 in numerals. 29 Mf₁ *gōš*; Mf₂, M₁ *gōš*. 30 Mf₂ *inā*; U₁, 3, L₁₂, M₂ *ān*; A, Mr₁ *ae*. 31 Mf₂ *aēγ-aš i*; U₄, F₂, B *aēγ-aš*; rest *aēγ*. 32 So Mf₂, U₁; Mf₂ has 500 in numerals; rest give 1000 in numerals. 33 M₁ om. 34 Mf₂ pref. *havād levatā i*. 35 U₁, D, A *°mūnēt*. 36 Mf₂ *valā*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 37 A adds *rā*. 38 Mf₂ one stroke short; U₁ *°tūnēt*. 39 K om. 40 Mf₂, U₄, F₂, B *zak-č*; M₁ om. *č*. 41 M₁ *°mūnēt*. 42 Mf₁, 2, U₁, 2, 3, K, L₁₂, M₁, 2, 3, Mr₂ om.; A om. *u . . . vašmamūn*. 43 U₁, 3, M₂ *zak-ič*. 44 M₁ *°mūd*. 45 Only D, M₁ give this sentence. 46 D *hamāe*. 47 M₁ *°mūd*. 48 D om.; K pref. *u*; M₁ *u*. 49 M₁ om. *ih*. 50 Mf₁, 3, U₂, K, L₁₂, M₂ *ae*; U₁, 2, M₂, Mr₂ *ān*. 51 U₁, D, K, M₁ *aēγ*. 52 M₁ om. 53 K adds *i*. 54 Mf₂, U₁, D *°mūnēt*; Mf₂ *°mūnt*. 55 Mf₂ *val i*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 56 A adds *rā*. 57 Mf₁, M₁ om. *č*; Mf₂, U₄, F₂, B *zak-č*. 58 A adds *i*; M₁ *°tūnēt*. 59 So Mf₁, U₄, D, F₂, B, M₁; rest om. 60 U₁, A, Mr₁ *zak-ič*; U₂, 3, K, L₁₂, M₂, 3, Mr₂ add *i*. 61 Mf₂ om. *xa*; M₁ *°tūd*. 62 Only D, M₁ give this sentence; D adds *Yazat*. 63 M₁ om. 64 M₁ *°tūd*. 65 M₁ om. the rest. 66 Mf₂ om.; D pref. *u*. 67 Mf₂, A *°bexūnam*; U₄, F₂, B *īst*; K *īzt*. 68 Mf₂ om. *vazr i*. 69 A, Mr₁ add *i*. 70 So Mf₁, 3, U₁, 2, 3, K, L₁₂, M₂, 3, Mr₂; rest om. 71 Mf₂, U₄, F₂, B, M₂ *Šēdān*; M₂ *Šēdāān*. 72 Mf₁, D, K, A, M₁, Mr₁ om. 73 M₁ gives *vazr i hunxān hanā* instead of *Mitr . . . hunxāmih*. 74 So Mf₂, U₄, D, F₂, B, A, Mr₁; rest om. 75 So Mf₂, U₄, F₂, B; rest *frāgōyōt*; U₁ adds *i*. 76 Mf₂ om. *ae . . . ae aēγ*. 77 U₁, 3, D, L₁₂, M₂ *hunixamīn*; U₄, F₂, B add *š*. 78 U₄, D, F₂, B *hanā*. 79 Mf₁ gives *jivāk* below *bāstān*. 80 Mf₁, 3, U₂, L₁₂, A, M₂, Mr₁, 2 om. *ētōn yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 Mf₂ *°lūnt*. 82 Mf₂ om. *vanāškārān . . . vabidunyen*; U₂, M₂ *vanakārān rā*; L₁₂ *vanāškārān* with first *ā* in Av. character; A, Mr₁, 2 *vanāhkārān rā*; M₂ pref. *u*. 83 U₂, M₂, Mr₂ *ā* in Av. character. 84 U₄, F₂, B om. 85 So U₄, F₂, B; rest *°dūnyēn*. 86 Mf₂, U₈, 4, D, K, F₂, B om. 87 U₂ *mēnātkihā*; U₄, F₂, B om. 88 Mf₂, U₄, F₂, B *val*. 89 Mf₂, K *izam*; M₁ *°bexūnēt*. 90 So Mf₂, U₄, F₂, B; Mf₁ *hamsā* and gives *hamsāk* above the line; M₁ *hamyā*. 91 K adds *i*. 92 Mf₁ om. 93 Mf₁ has *aēγ* with *mavan* in red ink written above the line; M₁ *mavan*. 94 Mf₂, U₄, F₂, B add *aēγ*; U₁ *hast*. 95 U₂, Mr₁, 2 *mavan*; A om. 96 So Mf₂, U₄, F₂, B; Mf₁ *hamsāān* and gives *hamsāyān* above the line; K adds *i*; M₁ *hamsāyān*. 97 U₂, M₂, Mr₂ add *mavan hamxā rawān*; A, Mr₁ add *mavan hamxā i rawān aīt*. 98 Mf₂, U₄, F₂, B *ae*. 99 Mf₁, U₂, L₁₂, M₂ *Xvarxšēt*. 100 Mf₁. 101 Mf₂ *rawān*. 102 Mf₁, 2 *gāš-aš*; U₁, 3, D, M₂ *gāš-aš*, L₁₂ *gās-as*.

I. 16

1 M₁ om. 2 A, Mr₁ add *i*. 3 Mf₁, 3 add *i*; Mf₂ adds *havāitum rāy u gadā*. 4 Mf₁, U₂, L₁₂, M₂, Mr₂ *Xvarxšēt*; M₁ adds *yezbeṣūnēt*. 5 Mf₂, A om. *aēγ-am . . . Xvarxšēt*. 6 U₄, F₂, B om. 7 All except Mf₁, 3, D, om. 8 Mf₁, 3, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*. 9 Mf₁ adds *ih*. 10 Only in U₄, F₂, B, M₁. 11 Only in U₄,

F₂, B; Mf₂ *valā izam*. 12 U₁, 2, 3, D, L₁₂, M₁, 2, 3, Mr₂ om. 13 MSS. *nigōhšišnōmand*; A, Mr₁ repeat *gō*. 14 Mf₂, U₂, M₂, Mr₂ add *i*; Mf₂ adds in the margin: *Yasišn i pavan Dastabar*; K, L₁₂ om.; M₁ *pavan Yasišn* for *Yasišn pavan*. 15 D om. 16 Mf₁, 2, U₄, F₂, B om.; rest add *i*. 17 Mf₂ adds *ihā*; U₁, M₂ *Dastūr*; M₁ adds *aēy yezbexūnēt*. 18 Mf₁, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*; U₄, F₂, B pref. *u*. 19 All except Mf₂, M₂ om. 20 Mf₂ adds *i*. 21 Mf₂ om. 22 All except Mf₂, U₂, M₂ *arvandasp*; Mf₁, K, Mr₂ add *i*; Mf₂, M₂ pref. *u* and add *i*; U₂ pref. *u*; D adds *rā*. 23 Mf₂, F₂, B add *i*; U₄ *zōr* and adds *i*; L₁₂ om. *zōhr . . . arvadasp*; M₁ *zōr*. 24 Mf₁, 3, U₂, K, M₂, Mr₂ *Xvarxšēt*; Mr₁ adds *arvandasp*. 25 All except U₄, F₂, B om. 26 Mf₂, U₄, F₂, B add *i*. 27 So U₁, 3, M₂; rest *arvandasp*; D adds *rā*; M₁ om. *asp* and adds *rā*. 28 Mf₁ *yezbešūnam*; Mf₂, U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 pref. *pavan*. 29 Mf₂ adds *u zōhr u*; U₁ adds *u zōhr*; U₂, K, M₂, Mr₂ add *zōr*; U₃, L₁₂, M₂ add *u zōr*; D adds *u zōhr i*; A, Mr₁ add *zōhr*; M₁ adds *u zōr u*. 30 Mf₂ *gōst*; U₄, F₂, B *gōšt*. 31 U₁, 2, 3, F₂, B, A, M₂, 3, Mr₂ om. 32 Mf₂, U₃, L₁₂ *Baršm*. 33 Mf₂, U₄, F₂, B om. 34 Mf₂ om. *ā*. 35 All except Mf₂, U₁, 3, 4, D, F₂, B, L₁₂, M₁, 3 pref. *i*; M₁ *dānāk*. 36 Mf₂, U₂, 4, F₂, B, A om. 37 Mf₂, U₂, L₁₂, M₂, Mr₂ *Mēsr*. 38 Mf₂ pref. *u*; L₁₂ *Avāstāk*. 39 M₂ adds *i*; Mr₁ pref. *u*. 40 Mf₁, K pref. *u*; U₄, F₂, B add *i*. 41 So Mf₂, U₄, F₂, B; U₁, M₁ om.; D, M₁ *u*; rest *i*. 42 U₁, M₁ *zōr*; U₄, F₂, B add *u*. 43 M₁ om. 44 Mf₁, U₁ *zak-ič*; Mf₂, U₄, F₂, B *zak i*; D *zak-č i*; M₁ om. 45 All except Mf₂, U₁, 3, D, K, L₁₂, M₁, 2, 3 add *i bišāmvrūtīk*; M₁ adds *milayā*. 46 Mf₂ om. the paragraph. 47 U₁, D *hastān*; U₂, M₂ *h č tātān*. 48 All except Mf₁, 3, U₁, 3, D, M₁, 3 om. the gloss. 49 Mf₁, 3 add *i*; D adds *mavan*; M₁ *vēh*. 50 Mf₁ *°dūnam*; Mf₂ *°dūnā*; M₂ *°dūnd*. 51 Mf₂, U₂, M₂ *ahrāh*; L₁₂ om. *kī*. 52 U₁, 3, D, L₁₂, M₂ add *č*. 53 Mf₁, U₄, F₂, B, L₁₂ repeat *čikāmčāe*; Mf₂, U₂, D, K, A, M₂, 3, Mr₁, 2 add *i*. 54 Mf₁, U₁, 3, D, A, M₂ om. 55 Mf₁, M₁ om. 56 A, M₁, Mr₁ om. 57 All except Mf₁, D, A, M₁, Mr₁ om. 58 Mf₁ *yezbešūnam*. 59 U₁, 3, M₂ add *mavan zakar i valā Yazdān šapīr havād*; K, L₁₂ om. 60 All except D, A, M₁, 3, Mr₁, 2 om. the paragraph; M₁ pref. *ae*. 61 So A, Mr₁; rest *xvatā*. 62 D, M₂, Mr₂ add *ān*. 63 A, Mr₁ *martūm*. 64 D, Mr₂ *rā*. 65 M₂ *hamā*. 66 Only in D, Mr₂. 67 A, M₁, 3, Mr₁ om. the gloss. 68 M₂ *hamāe*. 69 So D, Mr₂; M₁ *u*. 70 M₁ om. 71 M₂ om. 72 So D, M₂; rest om. *ān*. 73 Only in D, M₂. 74 So D, A, Mr₁. 75 D, M₁ *Mazdāstān*; A, M₂, Mr₁ *Mazdāstān*. 76 A, Mr₁, 2 *aītum*; M₁ *aīt*; all except M₁ add *lenā rā*. 77 A, Mr₁, 2 om. *ih*. 78 M₂ *ā* in Av. character. 79 D *vīgūmānīh*; A, Mr₁, 2 *bēšakīh*; M₁, 3 *avīgūmānīk*. 80 A, Mr₁, 2 om. 81 A, M₁, 3, Mr₁ om. the gloss. 82 Mr₂ *mavan*. 83 D *āfrīnīnam*.

I. 17

1 Mf₂, U₂, 4, F₂, B, A, M₂, Mr₁, 2 give this paragraph; rest om.; U₄, F₂, B, A, Mr₁ om. *val*. 2 U₂, M₂, Mr₂ *Xvarxšēt*. 3 All except Mf₂ om. 4 So U₂, M₂, Mr₂; rest *arvandasp*. 5 U₂, M₂, Mr₂ add *pērōž yehvūnāt gadā i šapīr Dēn i Mazdayasn*.

I. 18

1 Mf₁, U₂, L₁₂, Mr₂ om. the paragraph; Mf₂ adds *i*; M₁ *Ahurānī*. 2 Mf₂ om.; M₁ *Ahur*; M₂ *Hurīh*. 3 D, M₁ om. 4 U₁, K, A, M₁, 2 *zōr*. 5 Mf₂ *u*; U₁, 4, D, K, F₂, B, M₁, 2 om. 6 Mf₂, D, M₁ om. 7 Mf₂ *nēwam*. 8 Mf₂ om.; M₁, 2

sōr. 9 Mf, D pref. *u*. 10 D, M₁ om. 11 Mf, *dahmāmān*; all except U₁, K, M₂ give *dāhmān*. 12 So U₄, F₂, B; D *nikirtak*; M₁ *nikirit*; rest *nikirit*. 13 D adds in the margin: *lak rāe yesbexūnam*; K *sōr sōhr*; M₁, 2 *sōr*. 14 U₁, K *hast*; U₄, F₂, B om. the gloss. 15 D om. 16 So U₁, K, M₂; rest *dāhmān*. 17 Mf, K have two strokes in place of *ā*. 18 Mf, *yekavimund*; U₁, K pref. *sak*; M₁ *lünd*; M₂ pref. *sak* and has one stroke less.

I. 19

1 All except D, A, Mr₁ om. the whole paragraph. 2 A, Mr₁ *māh*. 3 A, Mr₁ om. 4 A, Mr₁ give the gloss thus: *pētāiš gētiš dātār ae aēy yehvunitak*. 5 A, Mr₁ om. 6 A, Mr₁ om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, Mr₁ om. 9 A, Mr₁ om. the gloss. 10 D adds *val*. 11 A, Mr₁ om. 12 A, Mr₁ om. 13 A, Mr₁ add *yaxsenunēt*. 14 D pref. *u*. 15 A, Mr₁ om. 16 D *Mazdistān*; A, Mr₁ *Mazdastān*. 17 D om. *ih*. 18 A, Mr₁ om. 19 D om. *ih*. 20 A, Mr₁ *vāfrigānik*. 21 A, Mr₁ om. 22 A, Mr₁ om. 23 A, Mr₁ om. 24 D om. 25 D *Mazdistān*; A, Mr₁ *Mazdastān*. 26 A, Mr₁ om. 27 A, Mr₁ om. 28 D *Zartuhšt*; A, Mr₁ *Zartuhštih*. 29 A, Mr₁ om; MSS. add *yedrūnam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR¹ NYAISH

1 Mf₁, 2, 3, U₄, F₂, B, L₂₂ om. the whole Nyaish.

2. O

1 M₁ om. the paragraph. 2 U₁, A, Mr₁ *Xvatāe*. 3 U₂, M₂, Mr₂ *ih*. 4 D *ik*. 5 MSS. give *frāgōyōt*. 6 U₂ om. *r*. 7 Only in D. 8 U₂, D, M₂, 3, Mr₁, 2 add *yūm*; U₃, K, A add *denā*.

2. IO

1 U₂, M₂, Mr₂ *mavan*; A adds *i*; M₁ om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 U₁, 2 om. *v*. 4 K om. *ae Rāmišn Xvārām*. 5 D, K *hand*. 6 U₁, 2, Mr₁, 2 add *i*. 7 U₁ *amat*; D pref. *ait*. 8 K has *bēn xvarišn anšūtān* for *anšūtā pavan xvarišn*. 9 U₁, 3, M₂, 3 add *i*; U₂, Mr₂ *xvarišn i*; A, Mr₁ *xvarišn*. 10 Only in K, M₁; rest om. 11 D adds *sak Yazat rā xvašnūt vabidūnam*; K adds *sak Yazat rā šnāyēnītārīh kunam*.

2. II

1 U₂ *mavan*; K adds *Yazat*. 2 U₁ *pērmūn i*; U₂ *perīmūn*; U₃, D, M₂ add *i*; K *perīmūn i*; A *perīmūn*; Mr₁ *periman*. 3 K adds *Yazat rā*. 4 U₁, 3, 4, D, K, A, M₂, 3, Mr₁, 2 *andarg*. 5 A adds *rā*. 6 U₁ *asvar*; U₂, 3, M₂, Mr₂ add *i madam*; D, K add *i aēy madam*; A, Mr₁ add *i*; M₁ *apar*; M₂ *apar i*. 7 U₂, M₂, Mr₁, 2 pref. *madam*; D, K, M₁ *asir*; A pref. *madam i*. 8 U₂ om. 9 A adds *rā*. 10 U₁ om. 11 A adds *rā*. 12 D adds *i*; M₁ *axar*.

2. 12

1 A *xvātē*. 2 M₁ u. 3 K, A, Mr₁, , om. 4 U₁ *hast*. 5 U₁, M₁ om. č. 6 D adds *rā izam*. 7 U₁, K om. *pavan zak i*; M₁ *madam*. 8 D, M₁, , om. *zak i*. 9 U₁ om. *ān* and adds u; D *Barsm i urva* for *urvarān Barsm*. 10 So M₁; rest *Barsmēn*. 11 MSS. have °*vistīn*. 12 U₁, , , M₂, Mr₁, , add *ān*; D adds *rā*.

2. 13

1 U₂, K, M₁ om. 2 A adds i. 3 All except D om. 4 D *valā rā izam*; M₁ adds *izam*. 5 U₃, M₂ om. *am*; M₁ om. the gloss. 6 K om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M₁, Mr₁ om. 10 MSS. have *nigōhšišnōmand*; K om. *nigō*. 11 K om. 12 A, M₁, Mr₁ add i. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U₂, A, M₁, , Mr₁, , *zōr*; K adds i *lenā nafšā*. 15 K pref. *zak*; M₁ pref. u. 16 K, A, M₁ add *rā*. 17 U₁, D, K, A, M₁, Mr₁ om. the gloss. 18 U₁, K add *ih*. 19 U₁, M₁ om.; K has *nēwak šātiḥ for humānišnih*; M₁ om. *ih*. 20 U₁ *nēwak šātiḥ for humānišnih*; M₁ om. *ih*. 21 U₁ om; M₂ one stroke less. 22 U₁ pref. *ān*. 23 U₁, D, K add *rā*. 24 U₁ om. the gloss. 25 U₃, D, M₂ add *ae rāmišnih u nēwak šātiḥ ō Erān matādn rā*; K, M₁ add *rā*.

2. 14

1 K, A, Mr₁, *zak-ič*. 2 U₁, A, M₁, Mr₁ om. 3 Mr₁ om. 4 K adds u *madad aēy bāhar i ayāwāriḥ u madad*; Mr₁ om. 5 U₃ *ān-č*; K, A *zak-ič*; M₁ pref. u; Mr₁ *zak*. 6 U₁, A, M₁ om. 7 K *bāhar i rāyōmandiḥ u frāxviḥ*. 8 K, A, Mr₁ *zak-ič*; M₁ pref. u. 9 U₁, A, M₁ om. 10 K has *bāhar i šātiḥ u rāmišnih* for *pavan rāmišn*; M₁ om. 11 K, A, Mr₁ *zak-ič*. 12 U₁, A, M₁ om. 13 K gives *bāhar i āmurzišn āpātiḥ* for *pavan āmurzišn*; A om. 14 K, A *zak-ič*; M₁ pref. u. 15 U₁, A, M₁ om. 16 K gives *bāhar i bešazēnitāriḥ tan* for *pavan bešazēnitāriḥ*. 17 M₁ *bešazišn*. 18 K, A *zak-ič*; M₁ pref. u. 19 U₁, A, M₁ om. 20 K *bāhar i*. 21 D, M₁ pref. u; K, A *zak-ič*. 22 U₁, A, M₁ om. 23 K *bāhar i*. 24 D *nēwak andēših*; K adds *aēy nēwak andēših*; M₁ *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M₁ pref. u. 26 U₁, A, M₁ om. 27 K *bāhar i*. 28 D, K, M₁, , add *stāyih*. 29 Mr₁ om. v. 30 A om. *Yazišnōmand u nyāyišnōmand*. 31 D om. *ih*; M₁ *ḅēn zak kadbāih*. 32 U₁ °*vistīn*. 33 K *mān axv*. 34 U₁, A, Mr₁ *aišōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

2. 15

1 U₂, , D, K, M₂, , add i. 2 K om. *ōmand* and pref. u; M₂ °*ōmdt*. 3 D, K, M₁ pref. u. 4 K pref. *zak* and adds *Yazat rā*; A adds *rā*. 5 K gives u *zōhr li nafšā madam zak Mitr yahamtūnam for pavan zōhr*. 6 U₂, A, M₁, , Mr₁, , *zōr*. 7 M₂, Mr₂ add i. 8 K om. 9 U₃ om; K *bāhar i*. 10 K adds *dušmanān vānitār u bāhar i nyāyišn*; A adds i. 11 K om. and has *Mitr Yazat*; M₁ om. and has *valā izam*. 12 U₁, A, M₁ *nigōhšišnōmand*; U₂, , D, M₂, Mr₁, , *nigōhšišnōmand*; K, M₂ *nigōhšišnōmand*. 13 M₁ *pavan Yazišn for Yazišn pavan*. 14 Mr₂ om. 15 U₂, A, Mr₁ *Dēn i Dastabar for Dastabar Dēn*; M₁ *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā min hisvān Dēn Dastabar nigōšišn izam*. 18 All except U₁, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *isam*. 20 K *min*. 21 K adds *i*; A *sōr*. 22 K pref. *u*. 23 MSS. have *frāgōyōt* except U₁ *frāgōt*; K, A add *rā*.

3. MAH¹ NYAISH

1 Mf₁ om. the whole Nyaish.

3. O

1 All except D om. the paragraph; U₁ gives the following sentence, *Māh bōxtar bard yehamtūnāt*.

3. I

1 U₁, 2, 3, D, A, L₁₂, M₂, Mr₂ *nasīm*; K, M₃ *nisadā*. 2 Mf₁, U₁ add *i*; Mf₂, M₁ *val*; K adds *val*. 3 Mf₁ om. and adds *se bār guftan u se bār namāš yedrūntan*; Mf₂, U₄, F₂, B, M₁ om.; L₁₂ *Xvatān*; A, M₃ *Xvatā*; Mr₁ *Xvatāe i*. 4 Mf₂ *nasīm*; D, L₁₂, A, M₁, Mr₁ pref. *u*. 5 Mf₁, U₂, Mr₁ add *i*; Mf₂, M₁ *val*; U₄, F₂, B *valā*. 6 Mf₁ °*spadān*. 7 Mf₂, U₁, 3, D, L₁₂, M₁ *nasīm*; U₄, F₂, B *nisakadā*; M₃ *namāš* in Av. characters. 8 Mf₁ adds *i*; Mf₂, U₄, F₂, B, M₁ *val*. 9 Mf₂, U₃, 4, K, F₂, B, M₁ om. 10 Mf₂ *gōspanand*. 11 Mf₂ *tōmak*. 12 Mf₁ gives the gloss in paragraph 3; U₄, F₂, B om. the gloss; M₁ *u*. 13 Mf₂ *gōspanand*. 14 Mf₁, K, M₁ om. *ih*; Mf₂ om. *x*; D, A om. *k*. 15 Mf₁ *ae*; Mf₂, A, M₁, Mr₁ *hanā*. 16 Mf₂ °*aš*. 17 U₁ *Vahman*. 18 All om. except U₂, A, M₂, 3, Mr₁. 19 All om. except U₂, K, A, M₂, 3, Mr₁. 20 Mf₂ *Gōšrun*; L₁₂ *Gōšörund*; MSS. have *Gōšörun*. 21 Mf₂ *gōspanand*. 22 Mf₂ *tōmak*. 23 Mf₁ *havām*. 24 Mf₂, M₁ om. 25 Mf₁, 2, U₁, D, M₁ om. 26 Mf₁, 2, M₁ om. 27 Mf₁, 2, U₁, 3, D, L₁₂, M₁, 2, 3 om. 28 U₂, A, M₂, Mr₁, 2 *avēnā*. 29 Mf₁, 2, U₁, 2, 3, D, K, L₁₂, A, M₁, 2, 3 om. 30 Mf₂ *mavan* for *u min*; M₁ om. *u min* . . . *agriftārīh*. 31 Mf₂ *tōxšēt*. 32 Mf₂, U₁, Mr₁ °*mūnnēt*; M₃ °*manēt*. 33 M₁ om. 34 Mf₁ om. *ih*; A, Mr₁ *vēnāih*. 35 Mf₂ om. 36 A °*tāih*. 37 A, M₁, Mr₁ om. 38 Mf₂, M₁ *pavan*; U₁, 3, D om. 39 L₁₂ °*urund*; all MSS. with the exception of Mf₂ have *Gōšörun*. 40 K one stroke less; M₁ °*münd*; M₃ °*mūnyēn*. 41 Mf₁ om. *ih*; M₁ *avēnāk*. 42 Mf₁ adds here *pavan hamāk gōspanand Māh pāyak yekavīmūnēt*; D om. *ih*; L₁₂ *agriftārīh*; M₁ *agriftār* and repeats *min Māh* . . . *agriftār*. 43 Mf₁, 2, D, M₁ om. 44 Mf₁ om.; Mf₂, M₁ *hamāk*. 45 M₁ *hanā*. 46 Mf₂ *denā*; U₁, 2, 3, L₁₂, M₁, 2, 2, Mr₂ om.; A, Mr₁ *i*. 47 U₁, L₁₂ om.; U₂, K, A, M₂, 3, Mr₁, 2 *rāyānišn*. 48 Mf₂ om.; M₁ *u*. 49 Mf₂ *gōspanand*. 50 Mf₁, M₁ om. *ih*; A om. *k* and adds *ait*; Mr₁ adds *ait*. 51 A, M₁ om. 52 Mf₁ *gadm*. 53 Mf₁, 2, U₁, D, K, A, M₁, Mr₁ om. 54 L₁₂ adds *rāyānišn pavan gōspanand*. 55 Mf₂, M₃ om. 56 Mf₁, 2, K, M₁ om. 57 Mf₂ °*panantān*. 58 Mf₁, U₁, 3, K, L₁₂ om.; Mf₂, D, M₁ *pavan*. 59 Mf₁ repeats *aeγ Vahuman u Māh u Gōšörun kolā 3* . . . *avēnāk u agriftār*; M₁ °*münd*; Mr₂ one stroke less. 60 Mf₂ *nasīm nikirišnih*. 61 Mf₂, U₄, F₂, B inverting the construction give *madam nikirišnih nisadā pavan madam vēnišnih*; K *madam*. 62 U₁, 3, A, Mr₁, 2 om. 63 U₂, M₂, Mr₂ *vēnikirišnih*. 64 Only in Mf₂, U₄, F₂, B; rest om. 65 D, A, Mr₁ *mavan*. 66 U₁, 3, 4, D, K, L₁₂, A, M₂, 3, Mr₁ °*ēm*. 67 L₁₂ *af*. 68 U₄, F₂, B °*im*. 69 M₂ *ait*. 70 U₄, F₂, B, A, Mr₁ °*im*. 71 Mf₂ *nasīm*; U₄, F₂, B *nisakdā*. 72 Mf₂ °*an*.

3. 2

1 Mf₂, U₄, F₂, B om. the paragraph. 2 U₁, s, D, K, M₁ om. 3 A, Mr₁ *tōxm*; M₁ *tōxmih*. 4 Mf₁ *torāk*; A om. *ā*; M₁ pref. *u*. 5 Only in U₃, K, M₂, s, Mr₂. 6 D, A, Mr₁ om. *k*. 7 Only in Mf₁, U₁, D. 8 M₁ *homāk sartak gōspandān* for *gōspand . . . sartak*. 9 Only in U₃, M₂, s, Mr₂. 10 U₂, D, M₁, s add *rā*.

3. 4

1 U₁, M₁ *mavan*. 2 Mf₁, U₁, D, M₁ pref. *u*. 3 U₁, M₁ *mavan*. 4 M₁ adds *yūm*. 5 Mf₁, s, U₄, F₂, B om.; A *mavan*. 6 M₁ pref. *u* and adds *yūm*. 7 Mf₁, s, U₁, s, s, K, F₂, B, L₁₂, M₃ om.; U₂, A, M₂, Mr₂ *mavan*. 8 M₁ °*šēt*. 9 Mf₂ repeats. 10 U₂ pref. *a*. 11 Mf₁, U₁, s, D, A, M₂, Mr₁, s om. 12 Mf₁, U₁, s, s, D, K, L₁₂, M₁, s, Mr₂ °*rūnyēn*; A, Mr₁ °*rūd*; M₂ °*rūn*. 13 Mf₂, U₄, F₂, B *val* for *u min*; D om. 14 Mf₂ adds *kār karpak mekadārūnēt*. 15 U₂, s, D, K, L₁₂, A, M₂, s, Mr₁, s om. 16 K, L₁₂, M₂, s, Mr₂ add *i*. 17 All except Mf₂, U₄, D, F₂, B om. from here to *pātdahišn*. 18 Mf₁, D *ō*; Mf₂ om. 19 Mf₁, s, D om. 20 Mf₂ om. 21 D pref. *barā*. 22 Mf₂ adds *i*; M₁ gives the rest thus: *min mēnūkān mizd gētikān yansegūd valā mizd pātdahišn*. 23 D om. 24 So in Mf₁, U₄, F₂, B, M₁; rest om. 25 Mf₂ °*ih*; M₁ gives for *nēwakih . . . min i vad* as follows, *nēwakih valā barā gētikān yehabūnēt*. 26 Mf₂ om. 27 *yūm . . . u min*; M₁ pref. *aēγ*. 27 Mf₁, U₄, F₂, B om. 28 Only in Mf₁, U₄, D, F₂, B, M₁. 29 A, Mr₁ *frārōnīh*; M₁ *frāxvīh*. 30 So U₄, F₂, B; rest °*yēn*. 31 U₂, s, F₂, B, Mr₁, s om.; M₁ *Māh*. 32 M₁ adds *yūm*. 33 D om. *n*; M₁ om. *ih*. 33a So U₂, s, L₁₂, A, M₂, s, Mr₁, s; rest om. 34 U₄ om. *t*. 35 Thus Mf₁, U₄, F₂, B; M₁ °*ūd*; rest °*yēn*. 36 Mf₂, U₄, F₂, B om.; M₁ gives the rest thus: *čīgōn mavan i yūm Māh nōk barā awšūn yehvūd*. 37 Mf₂, M₃ add *i*; D adds *ō*. 38 Mf₁, s, U₄, F₂, B om. 39 A *mavan*. 40 Mf₁, s, U₄, F₂, B add *yehvūnēt*. 41 Mf₂ om. 42 So Mf₁, M₁, s, Mr₁; rest om. 43 U₁, s, D, K, L₁₂, A, M₁ om. *ih*. 44 All except Mf₂, K, M₁ om. 45 So U₄, F₂, B; Mf₂ °*rūd*; rest °*rūnyēn*. 46 So Mf₁, D, M₁; rest om. 47 Mf₂ extra *ā*. 48 Mf₁ om; U₂, s, K, L₁₂, M₁, s, s, Mr₂ add *pavan*; A, Mr₁ *pavan*. 49 Mf₁ om. *pāt*. 50 U₁, s om. 51 A adds *i*. 52 Mf₂, U₄, F₂, B *vaxšīšn*. 53 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 54 Mf₂ *val i*; U₄, F₂, B *valā*. 55 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 56 K *min*; A om. 57 U₁, A, Mr₁ °*rīh*; U₃, L₁₂ °*rī*; K om. *x*. 58 U₁ *havā*. 59 M₁ om. the gloss. 60 K, L₁₂, M₂, s, Mr₂ om. *ih*. 61 Mf₁ *apāitaršā*; Mf₂ *apātārik*; U₂, s, K, L₁₂, A, M₂, s, Mr₁, s *apātīšā*. 62 A *mavan*. 63 U₂ °*sēt*; A °*šišn*. 64 Mf₂ *yekavīmūnišn*; U₄, F₂, B *yekavīmūnišnīh*. 65 So in Mf₂, U₄, D, F₂, B, M₁. 66 Mf₁ *vaxšān*; Mf₂, M₁ °*ih*; U₁ pref. *aēγ pavan*; U₂, M₂, Mr₂ *šēdāān*; K, L₁₂, A, Mr₁ *šēdāān*. 67 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 68 U₁, A, Mr₁ °*rīh*; K om. *x*. 69 K *hand*. 70 U₁ om. *ih*. 71 Mf₁, U₁, s, s, D, K, L₁₂, M₁, s, s, Mr₁, s °*girtar*; Mf₂, U₄, F₂, B °*gir*; A °*aktar*. 72 K, Mr₂ °*rēng*. 73 Mf₂, U₄, F₂, B, A om. 74 F₂, B, A, M₃, Mr₁ om. 75 U₁ *Satvakēs*; U₂, Mr₂ *Satēš*; D *Satvakeš*; L₁₂, M₃ *Satēs*; A, Mr₁ *Satvakas*. 76 K, M₂, s, Mr₂ om. 77 So Mf₂, U₄, F₂, B; rest give the word after *Haftōrang*. 78 U₁, s, L₁₂, M₁ om. 79 All om.; except Mf₂, U₄, F₂, B. 80 M₁ prefixes *mavan Māh* and has *š* for *s*. 81 So in Mf₂, U₄, F₂, B; rest om. 82 All except Mf₁, s, U₄, F₂, B add *sak šapīr sūtiš*. 83 M₃ om. *aš*. 84 K, L₁₂ om. *vičīr pavan Dāmdāt*; A *vičīr i*; M₃ adds *ih*. 85 Mf₁ om. *pavan Dāmdāt*. 86 U₁, M₂ add

pētāk; U₃, A, Mr₁ add *nusk framāyet*; U₄, F₂, B give *yehabunt* for *dāt*; M₁ pref. *nusk*; Mr₂ adds *nōsk framāyet* in Av. characters.

3. 5

1 Mf₁, ₂, U₃, ₄, D, F₂, B, M₁, ₂ om. 2 Mf₂ °*panand*. 3 Mf₂ adds *i*. 4 U₁, ₄, D, F₂, B, A, M₁, Mr₁ om. 5 Mf₁ *yezberūnam*; U₄, F₂, B *izam*. 6 Mf₂, U₃, K, M₂ add *i*. 7 Mf₁, D *apar*. 8 U₁, ₂, L₁₂, A, M₂, ₃, Mr₁, ₂ *rasišnih*; U₃ *rasišnih*, but gives *apar vēnišnih* on the margin; K *rasišn*. 9 Mf₂, K, M₂ add *i*; M₁ pref. *u*. 10 Mf₁, U₂, D, M₂, ₃, Mr₂ *apar*. 11 U₄, F₂, B *mekadrūnišnih*. 12 Mf₁ om. *ih*. 13 Only in D, K, M₂. 14 Mf₁ pref. *i*; A *i*. 15 U₄, M₁ *madam*. 16 Mf₁ om. *ih*. 17 Only in D, K, M₂, Mr₁, ₂. 18 L₁₂ om.; A adds *i*. 19 Mf₂, U₁, ₃, ₄, F₂, B, L₁₂, M₁ *madam*. 20 Mf₁ *patīrišnih*; Mf₂ *patīrišn*. 21 U₁, ₂, M₁ °*mūnēt*; K °*mūnyēn*. 22 Mf₂, U₄, F₂, B om. *ān*. 23 Mf₁, U₂, ₄, K, M₂, ₃, Mr₂ pref. *u*; D adds *i*. 24 U₁, A °*nūnēt*. 25 U₁, ₂, A, M₁ °*nēt*; U₃ pref. *u*; Mr₂ om. *v*. 26 Mf₂, U₄, F₂, B om. *ān*. 27 A °*nēt*. 28 Mf₂ adds *i*. 29 Mf₁ adds *i*. 30 M₂ adds *i*. 31 U₄, F₂, B *vadnā*. 32 U₁, D *mavan*; A, Mr₁ om.; M₁ adds *Māh*.

3. 6

1 U₁, M₁, Mr₁ *mavan*; A om. 2 U₁, ₃, L₁₂ add *i*. 3 D adds *gōn*; M₁ adds *gōnak*. 4 Mf₂, U₄, F₂, B om.; U₂ *amat*. 5 Mf₂, U₄, F₂, B om. 6 Mf₁, U₁, ₃, K, L₁₂ om. 7 U₂ °*ēt*; U₁, ₃, D, L₁₂ °*ānd*; A, Mr₁, ₂ °*ninā*; M₂ °*id*. 8 Mf₂, U₄, F₂, B om. 9 U₂, K, L₁₂, M₂, ₃, Mr₂ om. 10 U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 11 Mf₁, ₂ *taš*; U₁, M₁ *Visaptas*; U₄, F₂, B °*tēš*; D adds *č*; A *Visaptas* and adds *Māh*; Mr₁ *Visaptas* and adds *Māh*. 12 U₁, ₄, D, F₂, B, M₁ om. 13 Mf₁, U₃, D, K add *i*. 14 Mf₁ *yezberūnam*; U₄, F₂, B, M₂, Mr₂ *izam*. 15 U₁, A *panč*; M₁ pref. *aēγ*. 16 So in U₁, ₃, K, L₁₂; rest om. 17 U₂, ₄, K, F₂, M₂, ₃, Mr₂ add *i*. 18 Mf₂ om.; U₂, A, M₁, ₂, Mr₁, ₂ pref. *u*. 19 U₃, K, L₁₂, M₂ add *i*. 20 Mf₁ om. *ih*. 21 Mf₁, ₂, U₄, F₂, B *yezberūnam*; M₂, Mr₂ *izam*. 22 U₁, K *panč*; M₁ pref. *aēγ*. 23 Mf₁, ₂, D, M₁ om. 24 Mf₁ adds *i*; K *ditikar*. 25 Mf₂ om.; U₂, A, M₁, ₃, Mr₁, ₂ *vēh*; U₃, K, L₁₂, M₂ *i vēh*. 26 Mf₁, ₂, U₄, F₂, B, M₂, Mr₁, ₂ *Višaptaš*; U₂ *Višaptaš*; D pref. *u*; A pref. *u* and *Visaptas*; M₁ *u Višaptaš*. 27 Mf₂, U₄, F₂, B, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *Māh*. 28 Mf₁, ₂, U₄, K, F₂, B add *i*. 29 Mf₁ *yezberūnam*; Mf₂, U₄, F₂, B *aizam*; M₂, Mr₂ *izam*. 30 U₁, ₃, K *panč*; U₄, F₂, B pref. *u*; M₁ om. *k* and pref. *aēγ*. 31 Mf₁, ₂, D, K, L₁₂, M₁ om. 32 Mf₁, ₂, U₂, ₃, L₁₂, M₂, ₃, Mr₂ add *i*; K *sitikar i*. 33 D *vēh*.

3. 7

1 U₃, L₁₂, M₂ add *i*. 2 So in Mf₂, U₄, F₂, B, A, Mr₁. 3 A om. *d*. 4 A adds *rā aēγ*; Mr₁ adds *rā*. 5 M₁ *aēγ bāhar i u*. 6 All except M₂ om.; D, M₁ *u*. 7 Only in M₂, Mr₂. 8 Mf₂ om. 9 So Mf₁, U₂, ₃, ₄, F₂, B, L₁₂, M₂, ₃, Mr₂; rest *mavan*. 10 All except Mf₂, U₄, D, F₂, B, M₁ om. 11 Mf₁, ₂, U₄, F₂, B, L₁₂ om. 12 U₃ °*tunēt*. 13 Mf₂, U₁, D om. 14 Only in Mf₁; M₁ *u*. 15 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ om. *d*; A, Mr₁ *tapišnmand*. 16 So M₁; Mf₁, ₂, U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *i*; rest om. 17 Mf₁ °*ak*; all except Mf₂, U₄, F₂, B *garm*. 18 Mf₂, U₄, F₂, B *varčānand*. 19 Only in K, M₁. 20 M₁ *dānā*. 21 Mf₂, D, L₁₂,

M₁, Mr₁ om. 22 Mf₁, U₁, 2, 3, D, A, L₁₂, M₃, Mr₁ *xšatašōmand*; Mf₂, U₄, K, F₂, B, M₁, 1, om. d. 23 Mf₂, U₁ add *yokštōmand*. 24 Mf₁ om. the gloss. 25 U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 add *ān*; L₁₂ *ānān*. 26 Mf₂ om. *ān*. 27 So Mf₁, U₄, F₂, B; rest om. 28 A, Mr₁, 2 om. d. 29 U₁, 3, D, L₁₂, M₁ pref. *aēy*; K pref. i. 30 Only in A, M₁, Mr₁; Mf₂, U₄, F₂, B have u. 31 Mf₁, 2 *dātistān*; D *dēnāk*. 32 U₄, F₂, B om. 33 M₁ om. 34 Mf₁, 2, U₄, D, F₂, B pref. u; U₁, M₂ pref. *ḥēn*; U₃, K, L₁₂, M₃, Mr₁, 2 pref. i; M₁ *urvarān*. 35 Mf₁ *det* and in red ink *det y'ani yehabūnēt*; U₂, 3, K, L₁₂, A, M₂, 3, Mr₁, 2 *det*. 36 Mf₁ om.; Mf₂, U₄, F₂, B *zarēnōmand*; M₃ om. d. 37 Mf₁ om.; Mf₂, U₄, F₂, B om. the first gloss. 38 So U₁, 3, D, K, L₁₂, M₁; rest *tar*. 39 Mf₁, U₃, L₁₂ *°dūndih*; U₁ *°dūnyēn*. 40 M₁ *urvar*. 41 Mf₁, U₁, 3, L₁₂ om. the gloss; D pref. in Pers. *az digar ketāb* and adds in Phl. characters *zarēnōmand*; M₁ u. 42 U₂, A, M₂, Mr₁, 2 om. 43 K adds u *tāzak*. 44 K adds u *vabidūnēt*; M₁ *°sund*. 45 Mf₁, 2, U₄, F₂, B *šapir*. 46 Mf₂ pref. i; U₂, 3, D, K, L₁₂, A, M₂, 3, Mr₁, 2 add i. 47 Only in Mf₂. 48 U₁, 2, 3, L₁₂, A, M₂, 3, Mr₁, 2 om.; M₁ u. 49 Mf₂ adds *ih*. 50 So in Mf₁, 2, U₄, F₂, B, M₁; rest om. k. 51 All except Mf₂, U₂, 4, D, F₂, B om. 52 U₄, F₂, B om. 53 Mf₁, U₁, 3, K, L₁₂, M₃ *det*.

3. 8

1 U₂ *ān*. 2 Mf₁, U₂, 4, D, F₂, B, M₁, 2, Mr₂ om. 3 A adds i. 4 So Mf₁, 2, U₁, 4, D, F₂, B, M₁; rest om. 5 So Mf₁, U₃, D, K, L₁₂, M₃, Mr₂. 6 Mf₂, U₄, F₂, B om. 7 M₁ *mavan-am*. 8 All except Mf₁, U₂, D, K, M₃, Mr₂ om. 9 Mf₂, U₄, D, F₂, B add *Yazat*. 10 Only in U₄, D, F₂, B, M₁. 11 Mf₂, U₄, K, F₂, B *izam*; M₂ om. *am*. 12 So Mf₁, U₁, 3, 4, K, F₂, B, L₁₂, M₃; rest om. 13 Mf₁ k for x; U₄, F₂, B add i; M₁ *Yazišn nigōšišnōmand* for *nigōšišnōmand Yazišn*. 14 Mf₁ adds i; U₁, 3, L₁₂ *izam*; D pref. *pavan*; K, M₃ *izd*. 15 U₁, 3, D, L₁₂ om. 16 Only in A, M₁, Mr₁. 17 U₁, A, Mr₁ pref. i. 18 All except Mf₂, K, A, M₂, 3, Mr₁ om. 19 U₂, A, M₁, 2, Mr₂ *zōr*. 20 All except Mf₁, U₁, D pref. u; U₄, F₂, B pref. i. 21 Only in Mf₂, A, L₁₂, M₃, 3, Mr₁. 22 L₁₂ om. 23 Only in U₄, F₂, B. 24 So Mf₁, U₃, 4, K, L₁₂, M₂, 3, Mr₂. 25 F₂, B, L₁₂, M₂, 3, Mr₂ add i. 26 Mf₂, U₁, A, M₁, Mr₁ *izam*.

3. 9

1 All except Mf₂, U₄, F₂, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf₂, A om. 6 A om. k.

3. 10

1 Mf₁, L₁₂ om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M₃, Mr₂ has an extra i. 5 U₁ *det*; K om. *ēt*. 6 D i; K om. 7 Mf₁ *tan*. 8 M₁ *lāmāk*. 9 M₁ pref. *pavan*. 10 M₁, Mr₂ om. 11 Mf₂ *bāt*; K adds *aēy af-amān yehabūn bisryā u lāmā xwrišnih aēy af-amān xwrišnih lāmā levatā bisryā yehvūnāt min xwšškārīh li pētāk kartak yahvūnāt*. 12 K om. *ēt*. 13 U₁, K om. 14 U₁, D, A om.; K om. and gives *ae Māh*. 15 Mf₂ om. *ih*; K adds *aēy lenā min frazandān frazandān yehvūnd*. 16 K has u *sak frazandān čigōnān yehabūn amat* for *frazand i*. 17 U₃, D, A, Mr₁ om.; M₁ u. 18 Mf₂ *kartan*; all except U₄, F₂, B have *stāyit*; K adds u *kabed stāyit vabidūnik*. 19 Mf₂,

om. *hanjamanik . . . xavītūnēt kartan*; U, here repeats *aēy ēšān nēwak xavītūnēt stāyēt hanjamanik*; D pref. *u*; M₁ om. 20 M₁ om. 21 D, K add *ih*; A, M₂, Mr₁ add *i*. 22 M₁ °tānd. 23 A, Mr₁ *vabidūntan*. 24 K adds *i*. 25 U, F, B add *i*; K *dūšmanān*. 26 K *n m i n i tār*; A pref. *u*; M₁ om.; Mr₁ adds *i* and pref. *u*. 27 U, M₂, Mr₂ *aēs*; D adds *i mavan*; K *ahrākih* for *aēs valā*; A, Mr₁ add *i*; M₁ om. 28 D adds *i ahrav yehvūnēt*; M₁ om. 29 Mf₂, U₁, 2, 3, D, A, M₂, 3, Mr₁, 3, add *ih*; M₁ adds *ih i*. 30 U₁ *dūšmān*; D pref. *ō*. 31 M₁ gives only *aš staūb kartan aēy andērān rā* for *amat pavan . . . yemalēlūnēt*. 32 U₁, A *mavan*. 33 A °ēt. 34 Mf₂ om. *b*. 35 D °ēt; A, Mr₁ om. 36 U₁, 3, writes *pavan hakanīn* twice; K has *pavan 1 hakanīn pavan hakanīn*. 37 A, Mr₁ add *ih*. 38 Mf₂, U₃, 4, D, K, F₂, B, M₂ *anāēr*; Mr₂ reads *andar*; A, Mr₁ *barā andar*. 39 U₁ *hast*; U, F₂, B om. 40 Mf₂, U₁, M₁ *čand*; M₃ pref. *čand*. 41 Mf₂, U₁, 4, D, F₂, B, M₁ pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf₂, U₁, 2, M₁ om. 44 U₂, Mr₁ *valāšān*; Mr₂ om. *ā*. 45 U₁ *aēy*. 46 M₁ om. 47 A adds *i*. 48 K adds *aēy min zak ēšān nēwakān valā frazandān rā rāmišnih yehamtūnāt*.

3. II

1 All except U, K, F₂, B, A, Mr₁, 2 pref. *u*. 2 U, F₂, B, M₁ om. *ih*. 3 U, F₂, B pref. *u*; M₁ om. *ih*. 4 So U₂; rest om. 5 Except U, F₂, B, M₁ others have °ēt; M₃ *yehamtūnēt*. 6 U₁, K, M₁ om. *č*. 7 U, F₂, B °tākīh; K *Yasat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M₁ °āt. 9 U, F₂, B insert *pavan pētākīh . . . sūtīmand* after *ētōn vabidūnyēn*; Mf₂ does the same but has *ēvak* for *pavan*; A om. 10 Mr₁ om. *k* and adds *i*. 11 A, M₁, Mr₁, 2 om. 12 D *kāmak*. 13 U₁ adds *sūtīmandih havāēt min karitūnišn lenā pētāk yehvūnāt min zak ān*; K has the same but adds *aēy lakūm* before *sūtīmandih*; A, Mr₁ om. *i*; M₁ om. 14 A, Mr₁ *mavan*. 15 So U, F₂, B; rest °dūd. 16 U₁, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūd*. 17 U₁ *lak*; A adds *rā*. 18 Mf₂, U₁, 3, K, M₁, 3 add *i*. 19 U₁, K *mēšak gadā lakūm lenā yehabūnāt* for *mayā yehabūnēt*; D *mas*; M₁ *mēšak mas*; M₂ *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf₂, U₁, 4, F₂, B om. *ān gadā . . . Dāitīk*; U₁ *u zak rāe i*; D, M₁ *zak*; K *u zak rāe u*. 21 U₁ *mas* and om. *aēy . . . Dāitīk*; U₃, D pref. *mas*; K *mas*; A om. 22 K, M₁ om. 23 All except D have *Dāitīh*; K adds *rā*.

4. ABAN¹ NYAISH

1Mf₁, 2, 3, U, F₂, B, L₁₂ om. the whole Nyaish.

4. O

1 U₂, A, M₂, 3, Mr₁, 2 give the paragraph as follows: *Āpān Ardvīsūr Bānūk barā yehamtūnāt*; D, K om. *pavan . . . Yazdān*. 2 U₃ om. 3 U₃ om. 4 D om. 5 K om.

4. I

1 U₂, D, K, M₁, Mr₁ om. 2 A *Ōhr*. 3 U₁ *Arkdvisūr*; U₂, M₂, Mr₂ *Ardivyāsūr*; U₃ *Ardivisūr*; K *Ardivyāsūr*; A, Mr₁ *Ardivyāsūr*. 4 U₂ om. 5 U₁, 2, D om.

6 U₂, A, M₂, Mr₁, ₂ *ahravān*; M₁ *rā*. 7 U₁, ₃, D om. 8 U₁ *hamān*; M₂, Mr₂ *harvisp*. 9 U₂, D om. 10 U₁ om.; M₁ *rā*. 11 D, K om. 12 U₁ *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakih*; M₁ adds *rā*.

4. 2

1 U₁ pref. *ēton* and om. *š*; A om. *š*. 2 U₁ adds *aēγ*; D adds *valā i li mavan*; A, M₁, Mr₁ add *val*. 3 U₁, ₂, M₂, ₃, Mr₂ *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U₃, M₁ add *rā*. 5 U₁ om. *yezbeẖūnih* . . . *Zaratušt*. 6 U₂ pref. *i*; D pref. *zak*. 7 U₂ *zak Ardvissūr*; D om. 8 D om. 9 D om. 10 M₂, ₃ *Spitmān*. 11 MSS. *Zaratušt*; M₂, Mr₂ *Zāratušt*. 12 U₁ *yezbeẖūnam*; D, K, M₁ om. 13 D, M₁ om. 14 D *amat*; K om.; M₁ *mavan*. 15 So D, M₁; U₁ *Ardvissūr*, D adds *i*; K *Ardvyūisūr*; rest *Arkdvissūr*. 16 U₂, A, M₁ *havād*; U₃ *rā*. 17 U₂, A, M₂, Mr₁, ₂ om. *š*; U₃ pref. *af-aš* and om. *š*; D pref. *ae*; K *aēγ mayā zak anast havāt u šēm i valā Ardvūisūr bānūk havāt* for *anastihš* . . . *ḡavan anastih*. 18 U₃ *denā*; M₁ om. 19 A, Mr₁ om. 20 M₁ om. *š*. 21 U₂ *ān*; K *u valā*; M₁ pref. *hanā*. 22 U₁, M₁ add *ḡavan*; K adds *dakyā*; U₃ adds *aēγ mān i*. 23 U₁ *°pāy*; U₃ adds *i*; Mr₂ *°pāāk*. 24 M₁ *°mūd*. 25 U₁ adds *ae*. 26 D, K, M₁ add *ḡavan*. 27 U₁, ₂, ₃, A, M₂, ₃, Mr₁, ₂ pref. *i*. 28 M₃ one stroke less. 29 Only in U₁; K, M₁ *u*. 30 D adds *kolā* above the line. 31 U₂, ₃, M₂, ₃, Mr₂ add *i*. 32 D, M₁ om.; K *rā*. 33 K *bēšaz yaxsenunēt*. 34 Only in M₁. 35 U₃, D *Šēdāā*. 36 U₃, M₁ *Šēdāā*; M₃ *Šēd*. 37 U₂ *Dātāstān*. 38 U₁ *Dēnāk*; all except U₁, D, M₁ add *i*. 39 Only in U₁, D; K *čīgōn*. 40 So in M₂, ₃, Mr₁, ₂; rest om. 41 D adds *ḡēn*; M₁ pref. *ḡēn*. 42 D, M₁ *axv*. 43 All except D, M₁ om. 44 U₁, ₃ *aitōmand*; U₂ *°amand*; K adds *aēγ ḡēn denā gētih ḡatāxšā Yazīšn kartan*. 45 M₁ om. the gloss. 46 D, K, A om. 47 All except U₃, D om.; K, M₁ *u*. 48 K adds *havād*. 49 M₁ *ḡēn*. 50 D, M₁ *axv*. 51 All except U₁, D, M₁ om. 52 U₁, ₃ *aitōmand*; U₂ *°amand*; K adds *aēγ ḡatāxšā ḡēn denā gētih nyāyīšn kartan*. 53 M₁ om. the gloss. 54 K *yātākīgōwih*. 55 U₁ *°yēn*; D, K *°dūnt*. 56 U₁, ₃, D, K, M₁ om. 57 M₁ om. *vē*. 58 U₁ pref. *i*; U₃, D, M₃ pref. *martum*; K *aēγ xayā rā drāzih xelkūniyār ahrav* for *min xvāstak*; M₁ om. *min xvāstak*. 59 A, Mr₁ add *frāxvēnitār ahrav min xvāstak*. 60 U₁, ₃, M₁ *u*; D, K om.; A *min*. 61 M₁ om. *vē*. 62 U₁ adds *i*; Mr₁ adds *min*. 63 U₂, ₃, A, M₂, Mr₁ *martum*; D adds *i*; K adds *aēγ ramak anšūtān awzūnik vabidūnik ahrav aēγ gabrān ahravān zivīšn dēr vabidūnik aēγ gabrān ahravān ramak awzūnik yehabūnik*; M₁ om. 64 U₁, ₂, D, K, A om.; U₃, M₁ *u*. 65 M₁ om. *vē*. 66 U₁ adds *i*; K adds *gabrān ahravān mūlk awzūnik kunandak*; A, M₁ add *min*. 67 M₁ om. 68 U₁ *frāxvēnitār xvāstak* for *xvāstak frāxvēnitār*; U₃, K, M₁, ₂, ₃, Mr₂ pref. *u*; A, Mr₁ om. *xvāstak frāxvēnitār*. 69 M₁ om. *vē*. 70 U₃ *martum*; K *aēγ gabrān ahravān rā xvāstak awzūnik jār ḡavan ēvakartakih* for *xvāstak huzūstān*; M₁ om. 71 *huzūstān*; U₃ adds *aēγ ramak i ḡōspandān*; M₁ om. 72 U₁, D, K om.; U₃, M₁ *u*. 73 M₁ om. *vē*. 74 U₁, Mr₂ add *i*; K adds *aēγ Ardvūisūr šatr u matā ahrav rā awzūnik u āpān vabidūnik*. 75 K, M₁ om. 76 U₃ *ēvakartakih*; K, M₁ om.

4. 3

1 U₁, A, Mr₁, ₂ *°vistīn*; rest *°vispīn*. 2 U₁, M₃ *ān*; U₃ pref. *ō*. 3 U₁, M₁, ₃ om.; K adds *ān*. 4 K *šutdr*. 5 MSS. *yōšdāsrīh*; U₃, A, M₁, ₂, Mr₁, ₂ om. *ih*.

6 So U_1 , M_1 ; rest °bünd. 7 U_1 , A, Mr_1 *mavan*; K, M_1 om. 8 U_8 *dakyāih*; A, Mr_1 *pāk*. 9 U_8 has *yehabünd* for *u xūp*; M_1 gives *yaxsenund* for *u xūp*. 10 Only in U_8 . 11 A om. 12 A om. 13 U_1 , M_8 add *ae*. 14 U_8 , M_2 , Mr_2 *rāš*. 15 U_8 , D om. 16 A, Mr_1 add *i*. 17 All except D, A, Mr_1 om. 18 U_1 °*vistin*; rest °*vispin*. 19 U_8 adds *zamān*. 20 U_1 , M_1 om. 21 M_1 om. 22 M_1 om. 23 U_8 , A, M_2 , Mr_1 , M_2 om. *ih*. 24 D °bünd. 25 U_1 , D, A, M_1 *mavan*. 26 K *ditkar* for *bār i tanid*. 27 M_1 om. 28 U_2 , K, A, M_2 , Mr_1 om. 29 U_1 , M_1 *valā*. 30 U_1 °*vistin*; rest °*vispin*. 31 U_1 adds *ih*. 32 U_2 , M_2 , Mr_2 om. *xū*. 33 K adds *pavan rās valā*. 34 K om. the gloss; M_1 gives the gloss as follows: *aēy mavan bēn zamānak sdyišn frārōn xvārih yehabūnēt pavan rās i valā*. 35 U_1 , A *mavan*; U_8 *frazand*. 36 Mr_1 om. *n*. 37 U_2 , M_2 , D, M_2 , M_2 om. 38 U_1 pref. *ae*. 39 U_8 , M_2 , M_2 , Mr_1 om. 40 Only K gives this gloss; K *hamāe*. 41 MSS. has *Ardvyūsūr*. 42 U_8 *zak i*; D gives it after *harvisp*; A, Mr_1 om. 43 U_1 , M_2 , D, K, M_2 °*vispin*; U_2 , A, M_2 , Mr_1 , M_2 °*vistin*. 44 U_2 , D, M_1 , Mr_1 om. 45 M_1 pref. *rās i*. 46 U_8 *u*. 47 M_1 adds *aēy xelkūd*. 48 Only K gives this gloss.

4. 4

1 U_2 , Mr_2 *maš*; U_8 *mastar*; K om. 2 U_1 *u*; A om. 3 U_1 , A, M_8 , Mr_1 *Arkdvīsūr*; U_2 , M_2 , Mr_2 *Artdvīsūr*; U_8 *Ardvyūsūr*; K *Ardvyūsūr*. 4 U_1 , D, K, M_1 om.; U_8 *mavan*. 5 U_8 adds *frāč raftār*; M_1 om. 6 U_8 om. 7 K adds *i*. 8 D pref. *pavan*; K *arik*. 9 D adds *i*. 10 So U_8 ; rest °*lūnēt*; D, K, M_1 *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Ardvyūsūr*. 13 M_1 *mavan zakāe* for *aēy-aš . . . harvisp*. 14 U_8 *ān*; D adds *i*. 15 U_1 , M_1 *havād*. 16 U_2 , D, Mr_2 *maših*; U_8 *mastarih*. 17 U_1 adds *harvisp*. 18 U_1 om.; K °*vispin*. 19 M_1 *madam denā*. 20 M_1 *min*. 21 A *tačēt*. 22 U_2 , D, A *havād*; U_8 *havā*; M_1 *ait*. 23 So D; K *Ardvyūsūr*; rest *Arkdvīsūr*; M_1 gives *min zak mayā Ardvīsūr mayā ait* instead of *Ardvīsūr . . . amāvandih frāč tačēt*. 24 K *zakāe*. 25 U_2 , D, K, A, Mr_1 add *i*. 26 U_2 , M_2 , M_2 , Mr_1 , M_2 om. 27 U_2 , M_2 , A, M_2 , M_2 , Mr_1 , M_2 om. 28 U_8 *aēy*; A, Mr_1 , M_2 om. 29 U_8 , D *Arang*. 30 U_1 *min*. 31 So D; U_8 *Arkdvīsūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 32 U_8 *jivāk lūt aēy Arkdvīsūr yuit yekavīmūnēt* instead of *u Ardvīsūr . . . vaxdūnt yekavīmūnēt*. 33 So D; K *Ardvyūsūr*; M_8 *Ardvīsūr*; rest *Arkdvīsūr*. 34 M_8 om. 35 A adds *rōšn*. 36 All except U_1 , M_2 om. *ih*; U_8 adds *i banafšā*. 37 K adds *aēy min denā Ardvysūsūr kabed zūhrōmand u drāz u frāxv u mas u mas rūt tačāk ait u Ardvysūsūr min amāvandih nafšā kabed arik tačetak ait*. 38 U_8 pref. *kōf*. 39 U_8 *šēm*. 40 U_8 adds *ait*; M_1 *bēn*. 41 U_1 *ān*; M_1 om. 42 U_1 , D, K, M_1 , M_2 om. 43 D, M_1 om. 44 K adds *aēy min Hukar i šēm i kōf lālā hast min zak kōf frōt ōptad madam zray i Fraxvart aēy šēm i damdamyā ait*; M_1 om. *x* and adds *pavan amāvand frāč tačēnd*.

4. 5

1 U_8 adds *aēy barā payvandet*. 2 M_1 om. 3 D, K, M_1 om. 4 M_1 om. *x*. 5 U_8 *tačēt*. 6 U_1 , M_2 *zak i*. 7 MSS. °*vispin*. 8 U_8 om. 9 U_1 adds *i*; M_1 *mayānak zray*. 10 U_2 , Mr_2 *dāzēt*. 11 U_1 om. the gloss. 12 K *vazlūnēt*; M_1 *sātūnēt*. 13 U_1 *amat ān*; U_2 , M_2 , A, M_8 add *ān*; M_1 gives *mavan zak Ardvīsūr anast madam zakāe mayā frāč tačēt mavan zak Ardvīsūr madam zak mayā*

frāč rečēt ēvakartakih instead of *mavan ō . . . Ardvīsūr anast*. 14 U₁ *zak*; U₂, A om.; D, K *sak i*. 15 U₃ om. 16 U₃ *rečēt*. 17 U₁ *amat*. 18 U₁ *zak i ān*. 19 D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 20 K adds *aēy denā min madam jivāk mayā zakāe raft yekavimūnēt zak andak yekavimūnēt min sak mayā denā Ardvvyūsūr amar mas aīt u vasurg*. 21 U₃, M₁ pref. *u*. 22 U₁ *āpxāh*; U₃ *āpxāyih*; A, Mr₁ *āpxāhāk*; M₁ *mayāhā*. 23 U₁, ₂ *ān*; D, K add *i*. 24 U₃ *m d n n d*; D om. 25 M₃ *xānak*. 26 U₁ *āpxāe*; U₃ *āpxāyih*; M₁ *mayāhā*. 27 D adds *i*. 28 A, Mr₁ om. *š*. 29 U₃ om. 30 So M₁; D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 31 U₂, M₂, Mr₂ *hast*. 32 M₃ om. *mavan . . . yemalelūnēt*. 33 D adds *i*; K, M₁ om. 34 U₃, K, A, Mr₁ add *i*. 35 D, K, M₁ add *barā sātūnd bēn zray Varkaš yemalelūnēt*. 36 Only K gives this gloss. 37 MS. gives *Ardvyūsūr*. 38 M₁, ₃, Mr₁ *katārčā*. 39 M₁, ₃ *mavan*. 40 M₁ adds *ēvak var u*. 41 U₂, M₁, ₂, ₃, Mr₂ *katārčā*. 42 K om.; M₁ *katārčā*. 43 U₁ *āpxāhan*; U₃, D, K, M₃ *āpxāhān*; M₁ *mayāhā*. 44 U₁ om.; M₁ gives *ēvak mayā čīgōn i mas aīt mavan hnas p savār gabrā vad 40 yūm bēn valā min 4 kostak rehatūntak a š a d n bārīh bēn min barā sātūnd mavan asp barā sātūnd aēy barā tag min kōstak kolā hamāe kōstak barā tag u a r k p ō g v i lā yehamtūnd aēy kanārak yehamtūnd*; instead of *aēy dōi . . . min kōstak*. 45 So U₃, D, K, M₃; rest om. 46 A, Mr₁ om. 47 U₁, ₃ *amat*; M₃ *madam*. 48 U₁, ₃ *ān*; K om.; M₃ adds *i*. 49 U₃ adds *i*. 50 U₂, A, M₂, Mr₁, ₂ *yedrūnišn*. 51 K adds *zak*. 52 So U₃, D, A, Mr₁; rest *kōstī*. 53 U₂, M₂, Mr₂ *hast*; U₃ om. 54 U₁, ₃ *hamā*; rest *hamāe*. 55 So U₃, D, A, Mr₁; rest *kōst*. 56 U₃ adds *aēy barā dōi harkiz ō dōi lā yehamtūnd aēy kanārak lā yehamtūnd*; K one stroke less and adds *čīgōn mavan bēn zak var u āpxāhak gabrā madam tēš raftār sūsyā u a v a r yehvūntāk min ēvak kōstak ayōw čahār kōstak barā rehatūnānd zak a v a r vad 40 yūm xūp barā rehatūnānd vad kōstak valā min saxtīh barā yehamtūnd*.

4. 6

1 U₁ *zak*; M₁ gives the sentence as follows: *min zak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar zamik*. 2 U₃ *mayā*. 3 U₃, D, K *āpxāyih*; A *āpxāhākān*; M₃ *āpxāih*; Mr₁ *āpxāhakān*. 4 U₃ *ā* in Av. character; A, Mr₁, ₂ om. 5 M₃ *ōtūnd*. 6 U₁, M₁ om. *aēy tarīh*. 7 K *valā*. 8 U₁ *ōvist*. 9 U₁ adds *mavan 7*; U₃ adds *zamik*; K adds *aēy zak li ēvak mayā pavan āpxāāk yehamtūnēt bahār i xavīt andar haft kišvar zamik*. 10 U₁ om.; M₁ gives the sentence as follows: *zak min mayāān ēvak mayā li bēn hāmīn u zamastān ēvatāk ō ham yedrūnyēn aēy yehamtūnēt*. 11 K om. 12 U₃ *āpān*; Mr₁, ₂ *m a a n ā n*. 13 U₂, M₂, Mr₁, ₂ om. 14 U₃ *xāhīh*. 15 A, Mr₁ *mavan*. 16 U₂, A, Mr₁, ₂ *āōtum*. 17 M₂ om. 18 U₁, K, M₂, ₃, Mr₁, ₂ *hāmīn*. 19 U₂, M₂, Mr₁, ₂ *zamīstān*; K adds *aēy tar a k andar hāmīn u zamastān yehamtūnēt*. 20 U₁ *sak zak i*; U₃ *sak i*. 21 U₁, ₃, M₃ pref. *gušnān*; D adds *gušnān*; K pref. *gušn*; M₁ *mayāān*. 22 MSS. *yōsdāsrinēt*. 23 U₃ adds *ih*; A, Mr₁ *pāk*. 24 M₁ *ōnūnd*. 25 U₁ repeats *sak*; M₁ om. 26 A, M₁, Mr₁ om. 27 M₁ *šusr i gušnān* for *gušnān šusr*. 28 U₃ adds *rā*. 29 U₁ *sak zak i*; M₁ *u*; Mr₁ *u ān*. 30 A adds *i*. 31 U₁ adds *rā*. 32 U₁ repeats *sak*; U₃ *ān*; K *gušn*; M₁ om. 33 U₁, A, M₂, ₃, Mr₁, ₂ add *ō*; U₃ om.; M₁ *u*. 34 A adds *i*. 35 U₃, M₁ add *rā*; K adds *aēy zak li mayā dakyā vabidūnd aēy anast yarsenunēt šusr i gušn martumān u gawr nišāān pēm nišāān rā*.

4. 7

1 U₁, D, K, M₁ pref. *mavan*; A pref. *ān mavan*. 2 U₁ *barā jivāk i for ān li*; K *zak*; A, Mr₁, 2 om.; M₁ *denā*. 3 U₁ om. 4 U₁ om. 5 U₁, A, Mr₁, 2 om. *tar*; K pref. *madam*; M₁ pref. *min*. 6 U₁ om. 7 U₁, M₁ om. 8 U₁ *burdaham* in Pers. characters; M₁ *yāitūnam*. 9 From here up to the end of the paragraph U₁ gives the Persian version in the text and the Phl. version in the margin; U₂ gives the sentence as follows: *zak Ardvīsūr buland xānak frāxvētār vis frāxvētār sand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U₁, 3, K, M₁; rest om. 12 U₁ *ān*. 13 U₁, D, K, M₁ om. 14 U₂, K *vīš*. 15 D adds *i*. 16 U₁, 3, D, K, M₂, 3, Mr₂ *ān*. 17 All except U₁, D, A, Mr₁ om. 18 U₁, A, M₂, 3, Mr₁, 2 om.; K *u*. 19 U₂, 3, D, K, M₂, 3, Mr₂ *ān*. 20 All except A, Mr₁ om.

4. 8

1 U₁ pref. *mavan min zak*; D pref. *mavan*; K pref. *zak*; M₂ *stāyīšn*. 2 U₂ *zak i*. 3 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*; K adds *aēy pātaxšā kartan stāyīš Ardvīsūr hāvād*. 4 U₃, K, M₁ pref. *u*. 5 U₃ *zak i*. 6 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 7 All except U₃, K, M₁ om. 8 U₂ *Ahunar*; U₃ pref. *min*. 9 U₃ *stūdan* for *sraṇōmand*. 10 K adds *aēy min Ahunvar āškarak guftan stāyīš kartan pātaxšā aīt*. 11 U₃ *zak i*. 12 So K, M₁; K *Arkdvisūr* and adds *aīt*; D *Arkdvisūr*; rest *Arkdvisūr*. 13 Only in M₁. 14 U₃ pref. *min buland*. 15 U₁, 3 om. 16 U₃ *hugōwišn*. 17 U₃ om.; A, Mr₁ *āwāyīšn*. 18 U₃ *aīt*; K adds *aēy milayā ahravīh guftan āwāyīšnihōmand*. 19 U₃ om. 20 U₃ *u*. 21 U₁, 2, M₂, 3, Mr₁, 2 *Arkdvisūr*; U₃ om.; D *Arkdvisūr*. 22 Only in K, M₁. 23 K, A, Mr₁ om.; M₁ *šapīr*. 24 So K, A, M₁; U₃ om.; D *Arkdvisūr*; rest *Arkdvisūr*. 25 M₁ om. 26 MSS. have *yōšdār*; M₂ adds *vabidūnd havād ān li Arkdvisūr*. 27 U₁, D, K, A, M₁, 3 *barā*; U₃ gives the following for *bun sraṇ . . . vabidūnik rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyīšn u nyāyīšn vabidūnd valā rā levatā gōwišn Gāsān barā yemalēlūnēt*. 28 U₂, Mr₂ *Gāšnān*. 29 D pref. *ān*. 30 K *stāyīš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyīšn kunand u yesbexūnd*. 32 A om.; Mr₁, 2 *ān*. 33 M₁ *mavan*. 34 U₂, M₂, Mr₁, 2 *Gāsišn*. 35 U₁ adds *i*. 36 U₂ om. *ō*; U₃ adds *i*. 37 U₃ om. 38 U₁, 3, D, M₁ om. 39 U₃ *kartak hast*. 40 U₃ *ōtūnd*. 41 U₃ gives the sentence as follows: *barā yehabūnd li Arkdvisūr kāmāk karjdā rā*. 42 U₃, A, M₁, 2, Mr₁, 2 *ōbūnt*. 43 K, M₁ om. 44 U₁, 2, A, M₂, 3, Mr₁, 2 *Arkdvisūr*; D *Arkdvisūr*; M₂ om. 45 K om. 46 K *rabmā*; M₁ om. 47 K pref. *u*; M₁ om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *ih*; M₁ om.

4. 9

1 U₂, M₁, Mr₁ om. 2 U₂, D om. 3 M₁ adds *i*. 4 U₃ om. 5 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 6a U₃ *valā rā izam* for *aēy-am . . . ayāwār*. 6 So U₃, K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 7 Only in K, M₁. 8 U₁, M₁, 3 om.; U₂ *valā*; A *valā i*; M₂ adds *valā*. 9 MSS. *nigōhīšn*; K om. *gō*. 10 U₃ pref. *bēn*. 11 U₃ *min*. 12 U₂, 3, A, M₂, 3, Mr₁, 2 add *i*. 13 U₃ om.; K *zak*. 14 U₃ *barā zak i*; M₁ *zak*. 15 U₃ om.; A, Mr₁ *kartak*. 16 U₃, M₁ om. 17 U₂ *dar*. 18 U₁ om. 19 U₃ *barā hemmunišn lenā rā*; K pref. *lenā min*; M₁ *xāhišn*.

20 M_1 *pavanat*. 21 Only in U_3 . 22 U_3 *nēwak*; K pref. *lenā* and adds *nēwak*. 23 MSS. give °*xūnih*; A one stroke less. 24 U_1 om. the remaining sentence; K, M_1 *Arkdvisur*; D *Arkdvisūr*; rest *Arkdvisūr*. 25 U_3 adds *ahrav*. 26 U_3 *barā*. 27 U_2 , U_3 , A, M_2 , Mr_1 , U_2 *zōr*. 28 So K, M_1 ; D *Arkdvisūr*; rest *Arkdvisūr*. 29 U_3 adds *ahrav*. 30 U_3 *ahrākīh rat*. 31 U_2 om.; A, Mr_1 *izam*.

5. ATASH¹ NYAISH

1 Mf_3 , U_4 , F_2 , B om. the whole Ny.

5. O

1 All except U_1 , U_3 , D, K om. the paragraph. 2 U_3 om. *Öhrmazd . . . rōšnih*. 3 U_1 om. one stroke; K pref. *i*. 4 U_1 *gurz gadā awzāyāt* for *buzurgīh u rōšnih*. 5 U_1 *Ātrš*; D, K *Ātakš*. 6 U_3 *Varāhrām*. 7 U_1 *farā* for *vazurg . . . yehvūnāt*; U_3 *buzurg*. 8 U_3 adds *ik*.

5. I

1 Mf_2 , M_1 give the first three paragraphs at the end of the Nyaish; L_{12} om. paragraphs 1-6. 2 Mf_1 , M_1 om.; Mf_2 adds *lak*. 3 Mf_1 has *rēšitārīh* written above the line; Mf_2 , K *rēštār*; U_1 extra *ē* after *rē*. 4 Mf_1 written upturned, and pref. *aēγ*. 5 Only in U_2 , U_3 , A, M_1 , U_2 , Mr_1 , U_2 ; Mf_2 *u*. 6 D, K, M_1 om. 7 U_3 adds *vabidūn*; K adds *ae Öhrmazd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtunānd*. 8 Mf_2 om. 9 Mf_1 , U_1 , K, M_1 , U_2 *tōhišn*; U_2 °*šinišn*; A, Mr_1 add *i*. 10 U_3 , A, Mr_1 °*būn*; M_1 °*būnd*. 11 M_3 *ā* in Av. characters. 12 U_3 , D, K, A, M_1 , Mr_1 *havām*; M_2 *havāūnim*. 13 D, K give *zak barā li yehabūnāe* for *pavan zak dahišn*. 14 Mf_2 , U_3 om.; M_1 adds *li*. 15 Mf_2 *aēγ*. 16 A, M_1 , Mr_1 add *i*. 17 Mf_2 adds *aš*. 18 Mf_2 *i*. 19 M_1 *val*. 20 Mf_1 , U_3 , K, M_1 om. 21 U_3 adds *al*; K adds *i*. 22 Mf_2 , U_2 , M_1 *havād*; U_3 *yehvūnāt*; K adds *aēγ ahrākīh čir u amāvand aīt madam staxmak Ahraman*. 23 Mf_1 , U_3 , D, K, M_1 , U_2 , Mr_2 om. 24 K adds *min nēwak u dakγā mēnišnīh ōstawār yehvūnam*. M_1 om. *ih*; Mr_1 *t* for *d*.

5. 2

1 M_1 *mavan*. 2 Mf_2 adds *i*. 3 Mf_1 *čāšan mavan*; Mf_1 *čāšēnd*; U_2 *čāšand*; U_3 *čāšan*; A *čāšišn i*; Mr_1 strikes out *čāšišn* and gives *čāšand*. 4 D *barā*. 5 Mf_2 , U_1 , U_2 , M_2 , U_3 , Mr_2 om. *y*; A *apāyet*. 6 U_3 adds *ih*. 7 U_3 *barā*. 8 Mf_1 , U_2 , A, M_2 , Mr_1 , U_2 °*yēn*; U_3 *vabidūn*; D *vabidūnand* and adds *pavan zak Vahuman sardārīh*; M_3 *vabidūnand*. 9 K °*būnāe*. 10 M_1 has *zak pavan* for *ō li*. 11 U_3 , Mr_1 *muзд*. 12 A, M_1 om. 13 U_3 *mavan*. 14 U_3 om. 15 Mf_1 , M_1 om. 16 K *lak*. 17 Mf_2 om. *barā pavan . . . Dāristān i Lakūm*; U_3 om. 18 K, M_1 om. 19 So A, M_1 , Mr_1 ; Mf_1 , U_1 , U_3 , D, K om.; rest *u*. 20 U_3 , K, A, M_1 , Mr_1 om. 21 K *lak*. 22 U_2 pref. *pavan*. 23 U_3 °*nēt*; K °*vūnd*; M_1 om. 24 K pref. *zak*. 25 K °*būnāe*; M_1 °*būnd*. 26 Mf_2 adds *i*; U_3 , K om.; A, Mr_1 *pavan zak* for *zak pavan*; M_1 has *zak sardārīh mavan madam framānbūrtārān šapīr mēnišn hāvištān pātaxšāih yehabūnd*. 27 U_3 *patūkīh*. 28 U_3 *ae*; D, K om. 29 U_3 om. 30 Mf_1 , U_2 , M_1 add *pavan*. 31 Mf_2 *hum*. 32 U_3 , M_1 °*kās*; M_2 °*kāš*. 33 Mf_1 *h i āvešt*; U_1 *hāvištān*; U_3 has *aēγ šapīr mēnišnīh aīt hāvištān*. 34 D, K add

sak sardārīk mavan madam framān burtār i šapīr mēnišn hāvištān pātaxšāh
 ɣal li yehabūn. 35 U₂ afrāč. 36 U₂ adds aēy madam zamik bundak mēnišnīh;
 K adds bundak mēnišnīh. 37 Mf₁ one curve less; U₂ om.; D om. and has
 af-am yehabūn. 38 Mf₂ om. ā; U₂ adds bēn. 39 U₂ adds i; D pref. u; M₁
 u kār Dēn li. 40 Mf₂ °ān; U₂ daxšēnēn; D, K, M₁ daxšak barā vabidūn.
 41 D, K gives the gloss as follows: aēy-am bēn ahrākīh u Dēn daxšak li
 pavan nēwakīh barā vabidūn; M₁ om. the gloss. 42 Mf₁ om. 43 Mf₂ frārōnihā.
 44 U₂ om. 45 Mf₁ °dūnd.

5. 3

1 M₁ pref. litamā. 2 M₁ om. 3 U₂ adds vabidūnam; M₁ adds aēy barā
 yehabūnam. 4 M₁ pref li. 5 All except Mf₁, 2, U₂, A have Zaratuhtš. 6 So
 Mf₁, 2, U₂, M₁; rest zak-ič. 7 K, A om. 8 Mf₂ jān; K adds aēy ēton rātīh
 vabidūnam li mavan Zaratuhtš aitam mavan li tan xayā nafšā; M₁ jān rā.
 9 Mf₂, U₁ °būnt; M₁ om. 10 M₁ levīn. 11 M₁ om. 12 Mf₁ pēšān yih; U₁, 2
 pēšān pāyih; U₂, D, K, M₂, 2, Mr₂ pēšān pāyih; A, Mr₁ pēšān payih; M₁ om.
 13 Mf₂, M₁ om.; U₁, 2, D, K, A, M₂, 2, Mr₁, 2 ō; U₂ pavan. 14 U₂ šapīr
 mēnišn; M₁ adds Amakraspand rā. 15 Mf₂, U₂ om.; M₁ ae. 16 U₂ om.
 č and adds rā; D, K add litamā ēton rātīh kunam aēy barā yehabūnam li
 amat Zaratuhtš havām tan u zak-č nafšā jān rā pavan pēš rawišnīh Vahuman
 Amakraspand rā ae Ōhrmazd; M₁ om. č and pref. ae. 17 M₁ gives the sen-
 tence thus: pavan kunišn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm
 yātūnd. 18 Mf₂, U₂, D om.; K adds lakūm mavan. 19 Mf₂, D om.; U₂ ahrākīh;
 K adds rā basīm ait. 20 Mf₁ aēy-am; Mf₂, D om.; K om. the gloss. 21 Mf₂,
 D, M₂ om. 22 Mf₂, U₁ add i; U₂ pref. ēton; M₁ ahrākīh vabidūnam mavan
 ahrākīh Ašavahišt basīm yātūnd for zak apāyet; M₂ om. 23 Mf₂ °dūnd;
 M₂ om. 24 Mf₁, 2, U₂, A, M₂, Mr₁, 2 om.; D mavan. 25 D Artavahišt and
 adds rā; A °vahištā; M₂ om. 26 U₂ adds xšnūt yehvūnt. 27 Mf₂, D,
 K om.; M₁ gives the sentence as follows: u mīlayā ēton yemalelūnan mavan
 Xšatravar apāyet aēy pātaxšāh pasand. 28 Mf₂ om.; D adds i. 29 So U₁,
 M₂; Mf₁ nigōhšīšnīh; rest nigōkšīšnīh. 30 U₂ adds vabidūnam aēy. 31 U₂
 adds apāyet. 32 U₂, D, K om. ēvak . . . tanid. 33 Mf₂ om. 34 Mf₂ tanid
 srišmrūtīk gōwišn. 35 Only D, K give this gloss.

5. 4

1 Mf₁ šnāyišn; Mf₂ om. paragraphs 4-6; A om. šnāyēnītārīh . . . Xvatāe;
 M₁ xvašnūt vabidūnam Ōhrmazd for šnāyēnītārīh . . . Xvatāe, and gives the
 paragraph at the end of the Nyaish. 2 All except U₁, 2, D, K, M₂, 2, Mr₁ om.
 3 Mf₁ Xvatā; U₁, 2, 3, D, K, M₂, 2, Mr₁, 2 om. 4 All except Mf₁, U₁ give nasīm.
 5 Mf₁ val; U₁ adds rā hanā; U₂ om. 6 MSS. have Atahš; M₂ p for t. 7 Only
 in D. 8 Mf₁ xvatāyān hudahišn; Yazat for berā . . . Yazat; U₁ dāt; M₂ om.
 9 Mf₁ pref. Xvatāe; U₂, K, M₂ pref. Ōhrmazd; all MSS. have hudāhak except
 U₁ which gives hudahišn; M₁ has ae Atahš Ōhrmazd lak hudāhak mahist
 Yazat ait zak lak rā for hudāk . . . Yazat; M₂ pref. Ōhrmazd. 10 U₁, 2 add
 rā; K adds maxan nēwakīh u xūp yehabūnik rabā Yazat havād ae Atāš
 namāz lak rā. 11 MSS. have Atahš; M₁ om. from here up to the end of the
 6th paragraph. 12 Only in Mf₁. 13 Mf₁ pus; U₂ adds rā. 14 MSS. give Atahš.

15 Mf₁ *Ōhrmazd berā* for *berā i Ōhrmazd*; A, Mr₁ i *Ōhrmazd berā* for *berā i Ōhrmazd*. 16 K om. 17 U₃ adds *rā*; K adds *rā ae lak Atahš Ōhrmazd berā erton gadā Ōhrmazd aīt*.

5. 5

1 Mf₁ gives the sentence twice; MSS. have *Atahš*. 2 Only in Mf₁, U₃. 3 U₃ adds *rā*; K adds *rā nasīm*. 4 Mf₁, K om. 5 Mf₁, K om.; U₃ *Frōbā*. 6 Mf₁, K pref. u. 7 U_{1, 3}, K, A, Mr₁ om. 8 U₃ adds *rā*; K adds *rā nasīm*. 9 Mf₁ *Ērānvēš*; U_{2, 3}, M_{2, 3}, Mr_{1, 2} om. the sentence; K adds *aēy matā i Ērānvēš*. 10 U₁, D, K, A om. 11 K adds *rā namāz*. 12 Mf₁, U₃ pref. u. 13 Only in Mf₁, U₁, M_{2, 3}, Mr₂. 14 U₃ adds *rā u ērpat gadā Ōhrmazd dāt rā*; K adds *rā aēy rāy u gadā Kyān i pātaxšā Ōhrmazd dāt rā*. 15 Mf₁ om. the gloss; U₃, D, M₃ pref. *af-aš kār i āsrōnih ān i aēy pavan zak kōstak āsrōnān dānāktar u kartārtar yehvūnd pavan rās i valā zak mavan levatā Dahāk patkār kart valā yehvūnt*, and repeat *Ataš Ōhrmazd berā rā . . . u Kyān gadā Ōhrmazd dāt rā*; U_{1, 2}, A, M₂, Mr_{1, 2} give *af-aš kār i āsrōnih . . . levatā Dahāk patkār kart valā yehvūnt* with slight variations, instead of *šēm i denā Ataš Ātr Frobag . . . levatā Dahāk patkār kart valā yehvūnt*; U₃ has *denā Ataš Ātr Frobā šēm* for *šēm i . . . Frobag*. 16 MSS. have *Atahš*. 17 K, M₃ *Frobā*. 18 MSS. have *Atahš*. 19 M₃ one stroke less. 20 U₃, D, M₃ u. 21 U₃ *Magōpatān u Dastabarān for Dastabarān u Magōpatān*. 22 M₃ *padān*. 23 U₃, M₃ u *dānākān*. 24 U₃, K om. 25 U₃, M₃ *vazurgih*. 26 K *gadā*. 27 K *hand*. 28 MSS. have *Atahš*. 29 U₃, M₃ om. 30 U₃ om. 31 U₃, D, K, M₃ *pavan rās i valā*. 32 MSS. have *Atahš*. 33 Only in Mf₁, 2, D, A. 34 K adds *rā*. 35 Mf₁, K om. *Ātr Gōšasp*; U₃ *Ātr Gōšasp šēm aīt*. 36 K om. 37 U₃ pref. *pātaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U_{1, 2, 3}, A, M_{2, 3}, Mr_{1, 2} om. 40 U₁, A, M_{2, 3}, Mr_{1, 2} om. 41 Mf₁, U_{1, 2}, A, M_{2, 3}, Mr_{1, 2} om. 42 Mf₁ *Xhusrav*; Mr₁ om. 43 Only K gives this gloss; U_{1, 2}, D, A, M_{2, 3}, Mr_{1, 2} have i *pavan Ātrpātkān*; U₃ i *pavan Ātrpātkān šatr pētāk kart*. 44 Mf₁, D pref. u. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. u; U₂, M_{2, 3}, Mr₂ *Čēčist*; U₃ *Čēčistak*; D adds i; K *Čēčastak*. 48 K adds *rā*. 49 Mf₁ om. the gloss; K om. *ae min . . . 4 frasang*. 50 U₁, D, A *mavan*; U₃ om. 51 U_{1, 2}, M_{2, 3}, Mr₂ *Čēčist*; U₃ *Čēčistak*. 52 U₂, M₂, Mr₂ *valā*; D pref. i; Mr₁ om. 53 U₃ om. 54 Only K gives this sentence. 55 Mf₁, U₃, D, A, Mr₁ pref. u. 56 Only in Mf₁. 57 D adds *rā*; K adds *rā aēy malkūtān i Kyān gadā u Ōhrmazd dāt i rā*. 58 Mf₁ om. the gloss; U₃, D, M₃ pref. *af-aš kār i artēštārih ān i aēy pavan kōstak Ātrpātkān artēštār tēštār u takiktar yehvūnd pavan rās valā yehvūnēt*, and repeat *Ataš Ōhrmazd berā rā u Kēxūsru rā . . . 4 frasang aīt*; U_{1, 2}, A, M₂, Mr_{1, 2} give *af-aš kār i artēštārih . . . pavan rās valā yehvūnēt* instead of *šēm i denā Ataš Ātr Gōšasp . . . denā Ātr Gōšasp yehvūnt*. 59 MSS. have *Atahš*. 60 MSS. have *Atahš*. 61 D, K, M₃ add i. 62 K *pērōših*. 63 M₃ om. 64 M₃ om. 65 MSS. have *Atahš*. 66 U₃, M₃ om. 67 U₃ *pēš*.

5. 6

1 MSS. have *Atahš*; U_{1, 2, 3}, D, A, M_{2, 3}, Mr_{1, 2} pref. *Ātr Būrsin*; U₃ pref. *Ātr Būrsin Mitir*; K *Ātr*. 2 Only in Mf₁, D, A. 3 K adds *rā*. 4 Mf₁ u

rāyōmand; D *rāyōmand*. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U₁, 2, K, M₂, 2, Mr₂ om. 9 Mf₁ adds *č*. 10 Only in Mf₁, D. 11 K adds *rā*. 12 Mf₁ om. the gloss; only D, K give this sentence; D pref. *az digar kitāb* in Pers. characters and repeats *Ātaḥš i Ōhrmazd berā rā u Rēvand Gar . . . Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Ātaḥš*. 14 U₁, 2, 2, A, M₂, 2, Mr₁, 2, give the gloss with slight variations, as follows: *af-aš kār vāstryōših u vāstryōših hanā aēγ vāstryōš pavān apar šatr tōxšātar varzišnīhtar u šōst jāmaktar havād pavān rās valā zak mavan levatā Vištāsp patkārt valā yehvūnt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Ātaḥš*. 17 K om. 18 MSS. *Ātaḥš*. 19 U₁, 2, D, M₂ om.; K om. *dēnā pētāk . . . druž laxvār dāstan*. 20 U₂ om. 21 So D; rest *kolā*. 22 Mr₁ *hast*. 23 U₁, D, M₂ give the rest thus: *āšnāk af-ašan artēštār druž mēnūk zatan af-ašan vāstryōših pihn sāxtan ašan artēštārīh āšnāk af-ašan āsrōnīh yašt kartan af-ašan vāstryōših zēn awzār sāxtan ārāstan vāstryōših vāstryōšan āšnāk af-ašan āsrōn visp yašt kartan af-ašan artēštārīh Dēvīk u druž laxvār dāstan*; U₂ has the same from *āšnāk* to *pihn sāxtan*. 24 A, Mr₁ pref. *u*. 25 A, Mr₁ *u vāstryōšan*; M₂ om. *y*. 26 U₂ has *u artēštārān af-ašan artēštārīh āšnāk af-ašan vāstryōših zēn awzār sāxtan u ārāstan af-ašan artēštār Šēdā u druž laxvār dāstan*. *Kyān gadā Ōhrmazd dāt rā* instead of *āšnāk āsrōnān . . . druž laxvār dāstan*. 27 A pref. *u*; M₂ om. *ān*. 28 U₂ *ān*. 29 A *yašn*. 30 M₂ om. *y*. 31 A, Mr₁ pref. *u*. 32 A, Mr₁ add *rā*; M₂ om. *r*. 33 Mf₁ om. the sentence. 34 Only in D. 35 U₂ adds *rā*; K adds *rā namāz kunam*. 36 MSS. have *Ātaḥš*; Mf₁ om. *Ātaš . . . pur bēšazēnītar*; D om.; K *Ātr*. 37 All except U₂, D add *ih*; K adds further *aēγ aratēštārān awzūnīk kunīk*. 38 K, A, Mr₁ pref. *u*. 39 Mf₁, K om. the gloss. 40 U₂ repeat *art*. 41 Only in D. 42 U₂, A, Mr₁ om. *ih*. 43 U₁ *gadāiōmandīh*. 44 D om. 45 U₂, M₂, 2, Mr₂ *bēšazātārīh*; U₂ om. *nī*. 46 M₂ *mēnūkih*. 47 Mr₁ *ahokēnišn*. 48 U₁ *hast*. 49 MSS. have *Ātaḥš*; U₂, Mr₂ om. 50 Only in D, A, Mr₁. 51 U₁, D, M₂ add *e*; U₂, Mr₁ *dārae*; A, M₂, Mr₂ *dārāe*. 52 MSS. *Ātaḥš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf₁ *°vistīn*; rest *°vispīn*. 56 All except U₂ have *ātaḥšan*; K adds *namāz*. 57 Mf₁ *xvatāde*; U₁, D, K, M₂ *xvatāyih*. 58 Mf₁ pref. *mavan* and adds *ōmand*. 59 Mf₁, U₂, M₂, Mr₂ om. *y*; A om. *ē*. 60 Mf₁ om. the gloss; A *aš*. 61 D, M₂ *xvatāde*; A, Mr₁ *xvatāih i*. 62 U₂, A, M₂, Mr₁, 2 om. 63 U₂, 2, D, M₂, 2, Mr₁, 2 *xvatāyān*; K, A *xvatāān*. 64 A, Mr₁ *u dāt*. 65 U₂ *āzātān*. 66 U₂, Mr₁ pref. *u*; A om. 67 U₂ *apāt*. 68 U₁ om. *ih*; U₂ *srāyīšnān*; M₂ *srāyīšnīh*. 69 K *rāyāmand*. 70 Only in D. 71 U₂ om. *k*. 72 U₂ *min*. 73 A, Mr₁ add *i*. 74 All except K om. the rest. 75 MS. has *pātāxšn*. 76 MS. has *Ātaḥš*.

5. 7

1 D adds *kunam*. 2 L₁₂ om. 3 D adds *kunam*; M₁ *nyāiš* and adds *vabidūnam*. 4 Mf₁, U₁, 2, D, K, L₁₂, M₁, 2 om. *zohr a in mae*. 5 Only in M₁. 6 M₁ om. 7 Only in Mf₁, U₂, M₁. 8 Mf₂ *pāhrēz*. 9 U₂ om. *ih* and adds *hanā pāhrēz*; A, M₂, Mr₁, 2 add *hanā pāhrēz*. 10 Mf₁, M₂ add *ih*. 11 Mf₁, U₁, 2, D, K, L₁₂, M₁, 2 om. 12 Mf₂ *āfrīnīnam*. 13 Mf₂ *val i*; U₂ om. 14 MSS. have *Ātaḥš*. 15 Only in U₂, M₂. 16 Mf₁ *išnāk*. 17 Mf₂, U₂, K, L₁₂, M₂, 2 om. 18 L₁₂,

*M*₁ *niyāyīšn*. 19 *U*₃ repeats *ō*. 20 *Mf*₁, *D*, *K*, *A* pref. *u*; *M*₂ om. *nīh*. 21 Only *U*₃, *A*, *M*₁, *Mr*₁; *M*₁ adds *mavan*. 22 *U*₃, *A*, *Mr*₁ add *i*. 23 *Mf*₁, ₂ *yehabūntan*; *D* adds over the line *aēy bōi basīm*; *L*₁₂, *M*₂, ₃ *dāt*; *M*₁ *basīm yehabūntan*. 24 Only in *M*₁. 25 *Mf*₁ *āpātākih*; *Mf*₂ *u āpātīh*; *U*₃ *hanā āpātānik*. 26 *M*₁ om. 27 *U*₁, *M*₂ *pānākih*; *D* *āpātānik*; *A*, *Mr*₁ pref. *hanā*; *M*₁ *hanā mavan*. 28 *K*, *L*₁₂ om.; *M*₁ *vabidūntan*. 29 So *U*₁, ₃, *A*, *M*₁, *Mr*₁. 30 *Mf*₁ adds *ih*; *Mf*₂ adds *ih yātakgowīh kartan ayāwārīh*. 31 *U*₃ pref. *hanā*; *A*, *Mr*₁ *hanā*; *M*₁ *hanā mavan*. 32 So *Mf*₁, ₂, *M*₁; *U*₁, ₃ *hamā*; *A*, *Mr*₁ om.; rest *hamāe*. 33 *U*₂, *M*₂, *Mr*₁ *rāš*; *A* om. 34 *U*₁ om. *ih*; *U*₃, *M*₁ pref. *i*; *A*, *Mr*₁ om. 35 *Mf*₂, *A*, *Mr*₁ om. 36 *D* adds on the margin *Ātahš*; *K*, *A*, *Mr*₂ om. *k*. 37 *Mf*₂ adds *ayāwārīh*. 38 *K* *yazišnīmand*; *M*₂ *nīnmand*. 39 *Mf*₂ om. 40 *Mf*₂, *U*₃, *D*, *M*₁ pref. *u*; *U*₂, *M*₂, *Mr*₁, ₂ pref. *u* and add *havāe*; *A* pref. *u* om. *ōmand* and adds *havāe*. 41 *M*₁ pref. *aēy*. 42 *Mf*₂ adds *u nyāyīšn*; *M*₁ *havāe*. 43 *Mf*₂ pref. *nyāyīšn ae*; *U*₂, *A*, *Mr*₁ pref. *u* and add *yehvūnāe*; *U*₃, *D*, *M*₁ pref. *u*; *M*₂ adds *havāe yazišnōmand yehvūnāe nyāyīšn-ōmand yehvūnāe*; *Mr*₂ adds *yehvūnāe*. 44 *Mf*₂, *D*, *K*, *M*₁ om. 45 *Mf*₂, *U*₁ *martumān*; *U*₃ *āpātānik i martumān*. 46 *Mf*₂ *p* for *k*. 47 *U*₂ om. *y*; *K* *sādyīšn*. 48 *Mf*₁, *M*₁, *Mr*₁ pref. *u*; *Mf*₂ om.; *U*₂, *M*₂, *Mr*₂ *ēvak-č*. 49 *Mf*₂ om. 50 *Mf*₁ adds *yehvūnāt mavan*. 51 *Mf*₁ *lak*; *A* adds *i*. 52 *U*₁ adds *nēwak yehvūnāt*; all except *Mf*₂ add *valā gabrā nēwak yehvūnāt*. 53 *M*₂ *min*. 54 *M*₁ om. 55 *U*₂ in Av. characters. 56 *Mf*₂ *izēt*; *U*₁, *D*, *K*, *L*₁₂ *izae*; *U*₃ *°xūnd*; *A*, *M*₂, ₃, *Mr*₁, ₂ *°xūnāt*; *M*₁ *izī*. 57 *Mf*₁, *U*₃ *asman*. 58 *U*₃, *M*₁ pref. *u*. 59 *U*₃, *M*₁ pref. *u*. 60 *U*₃ pref. *u*; *M*₁ pref. *aēy*. 61 *M*₁ gives the gloss after *Hāvan yadā*. 62 *Mf*₂ *patāsi*; *U*₁, ₃, *D*, *K*, *A*, *Mr*₁ *patvāsi*; *U*₂, *Mr*₂ *pāvāsi*; *L*₁₂, *M*₂, ₃ *pāvāsi*. 63 *A* one stroke less. 64 *Mf*₁ om. *n*; *U*₃ *kolā ālatak yazišn vabidūnd*; *D* adds on the margin *kolā mavan ō lak yezbexūnd zak gabrā nēwak yehvūnāt*.

5. 8

1 *U*₂ *asman*. 2 *U*₃ *°vūnāt*; *M*₁ *°vūnd*. 3 *Mf*₁, *M*₁ pref. *u*; 4 *K* *bōik*. 5 *U*₃ *°vūnāt*; *M*₁ *°vūnd*. 6 *Mf*₁, *M*₁ pref. *u*. 7 *Mf*₁, *U*₁, ₃, *K*, *Mr*₁ *pišn*. 8 *Mf*₂ om.; *U*₃ *°vūnāt*; *M*₁ *°vūnd*. 9 *Mf*₁, *M*₁ pref. *u*; *Mf*₂ adds *i*. 10 *Mf*₁ *apasišn*; *Mf*₂ *pēs*. 11 *U*₃ *°vūnāt* and adds *aēy pūštīh yehvūnāt*; *M*₁ *°vūnd*. 12 *U*₃, *M*₁, ₃ *puṇā*. 13 *U*₁, ₃, *D*, *L*₁₂, *M*₁, ₃ *°vūnāt*. 14 *Mf*₁, *U*₂, *K*, *L*₁₂, *A*, *M*₁, ₂, ₃, *Mr*₁, ₂ pref. *u*; all except *U*₃, *K*, *M*₁ have *dāhmān*. 15 *U*₁ *sardār*. 16 *Mf*₂ adds *mā yehvūnēt amat puṇā sardār rā dahm sardār*; *U*₁ *°vūnāt*; *U*₃ *āt* and adds *aēy gušn gabrān yehvūnēt aēy nēwak gabrā yehvūnēt mavan valā rāe Yazišn vabidūnd*; *D*, *L*₁₂, *M*₁ *°vūnāt*; *M*₂ adds *madam yehvūnēt mavan puṇā sardār rā dāhmān sardār*. 17 MSS. have *Ātahš*; *U*₃, *M*₁ pref. *ae*; *D* adds *ir*.

5. 9

1 MSS. have *sōčak*. 2 *Mf*₂, *U*₃ *°vūnāt*; *M*₁ *°vūnd*. 3 *M*₁ pref. *u*. 4 *Mf*₁ *sōč*; rest *sōčak*. 5 *U*₃ *°vūnāt*; *M*₁ *°vūnd*. 6 *Mf*₂ adds *aēy hamāe ēton yehvūnāh*. 7 *M*₁ pref. *u*. 8 *U*₃ *°vūnāt*; *M*₁ *°vūnd*. 9 *Mf*₂ *denm*. 10 *Mf*₁, *M*₁ pref. *u*; *Mf*₂ *vaxšak*; *U*₂ *vāxšak*. 11 *Mf*₂ om.; *U*₃ *°vūnāt* and adds *aēy puštīh yehvūnāt*; *M*₁ *°vūnd*. 12 *Mf*₂, *M*₁ *denm*. 13 All except *Mf*₁, *U*₁, ₃, *D*, *K*, *L*₁₂, *M*₁ add *aēy-at awzūn yehvūnēt*. 14 *Mf*₂, *U*₁, *D*, *K*, *M*₁, ₃ om. *aēy* . . . *yehvūnāe*.

15 U₂, A, M₂, Mr₁, ₂ *hamāk*. 16 Mf₁ *val*; U₁ *hanā*; U₂ *at*. 17 U₂ om. 18 U₂, A, M₁ om. 19 Mf₁ *dērag*; Mf₂ *derag*. 20 Mf₂ pref. *madam i*; U₂, M₁, ₂, Mr₁, ₂ pref. *madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēy awzār Yazīšn Fraškart vabidūnēt aēy vad Ristāxēs denā mān rōšn yehvūnde*. 21 Mf₁, U₂, D, K, L₁₂, A, M₁, Mr₁ om.; U₁ *i*; M₂ *mā*. 22 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. 23 K, L₁₂, M₁ om. 24 Mf₂, U₁, K, L₁₂, M₁ om.; U₂ adds *madam*; D *madam*. 25 M₁ om. 26 Mf₁, ₂, U₁, M₁ om. 27 Mf₂ om. and adds *ḥēn 57 šant*; U₂ *kardārīh* and adds *ḥēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēy vad Ristāxēs ḥēn denā mān rōšn yehvūnde*; A, M₂, ₂, Mr₁, ₂ add *ḥēn 57 šant*. 28 Mf₂ om. the sentence; L₁₂ om.; M₁ *mavan val awzār šapīr Fraškart vabidūnik for vad . . . šapīr*. 29 U₁ *sak i*. 30 Mf₁, L₁₂ om. *kart*. 31 U₂, A, Mr₁, ₂ om. 32 U₂ adds *rōšn yehvūnāt*.

5. 10

1 Mf₁ *°būn*; Mf₂ *yehvūn*; U₂, A, M₂, Mr₁, ₂ *°būnēt*; M₁ *°būd*. 2 MSS. have *Atahš*. 3 Only in Mf₁, U₂. 4 Mf₂ *berā Ōhrmazd for Ōhrmazd berā*. 5 K *add i*. 6 K, L₁₂, M₂, ₂, Mr₂ add *i*. 7 Mf₂, M₁ pref. *u*. 8 All except U₁, D, L₁₂ om. *ih*; U₂ om. *niḥ*. 9 Mf₂, M₁ pref. *u*. 10 So U₁, ₂, D; Mf₁, A, M₁, Mr₁ *zāyīšn*; Mf₂ *zāīšn*; rest *zāīšnih*. 11 D, A, M₁, Mr₁ pref. *u*. 12 U₂, K, L₁₂, M₂, ₂, Mr₂ add *i*. 13 Mf₂ om.; M₁ pref. *u*. 14 Mf₂ om.; all except U₁, D om. *ih*. 15 Mf₂, M₁ pref. *u*. 16 So U₂; Mf₁, U₁, D, A, M₁, Mr₁ *zāyīšn*; rest *zāīšn*. 17 MSS. give the word in Av. characters. 18 Mf₁, U₁ *v* for *a*. 19 Mf₁, ₂ om.; A, Mr₁ *mavan*; M₁ om. *amat . . . kabad yehabūn*. 20 Mf₁ om. *f*; U₁, K, L₁₂ *mān*. 21 D *kabad*. 22 So U₂, K, L₁₂, M₂; Mf₁, ₂ *yehabūn*; U₁ *yehvūnāe*; U₂, D, A, M₂, Mr₁, ₂ *°būnāt*. 23 U₁, K, L₁₂ *mān*; D om. *af-mān . . . yehabūn*. 24 Mf₁, ₂, U₁, ₂, K, L₁₂, M₂ om. 25 Mf₁ *°būd*; U₁ *yehvūnde*; U₂, L₁₂ *°būnde*. 26 U₂ pref. *mas*; M₁ *frasānikih*. 27 Mf₂ *i*. 28 Mf₂, M₁ have *mandavam nēwak xavūtūnam* for *i kār . . . xavūtūnam*; U₂ om. and has *mēnūk nēwak*; A, M₂, ₂, Mr₁, ₂ add *mandavam i nēwak*. 29 Only in A; all except U₂, ₂, D, A, Mr₁, ₂ have *u*. 30 Mf₁ *dātistān*; U₂, ₂, K om. *k*; A *ā* in Av. characters. 31 U₂, M₂ *°tūnēm*; A, Mr₁ one stroke less. 32 U₁ *awsūnikhā*; U₂, K, L₁₂, A, M₂, ₂, Mr₁ pref. *u*; U₂ pref. *u* and om. *ih*; D *awsūnih*. 33 M₁ om. 34 All except Mf₂, U₂, D, M₁, ₂, Mr₁, ₂ pref. *i*. 35 Mf₁, L₁₂, A, M₂, Mr₂ *°tūnam*. 36 Mf₂ pref. *u*. 37 Mf₂ *vad-am for vad mān*. 38 Mf₂ *hizvūnikh*; D *h* in Av. character. 39 So A; all except U₁, ₂, ₂, D, M₁, Mr₁ have *u*. 40 Mf₁, U₂, L₁₂, M₁, ₂, ₂, Mr₂ om. *k*; Mf₂ *dāstān*. 41 U₁ om. *ē*. 42 Mf₂ om.; U₂ *°vūnēt*. 43 Mf₂ om. *v*; U₂ pref. *u*. 44 Mf₂ *vad-am for vad mān*. 45 U₂ *°vūnēt*. 46 U₂, A pref. *u*. 47 Mf₁ om. 48 Mf₂ *vad-am for vad mān*. 49 Mf₂ adds *aēy vad-am uš*. 50 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. *pavan . . . fraxv yehvūnāt*; M₂ gives *pavan . . . fraxv yehvūnāt* after *gās yehvūnāt*. 51 All except A, Mr₁, ₂ om. *kār . . . fraxv yehvūnāt*; U₂ has *Dēnā fraxv*. 52 Mf₂ *u*; U₂, M₂, ₂, Mr₁, ₂ om. 53 Mf₂, U₂ om. *k*. 54 A *frēh*. 55 Mf₂ *vidnā* and adds *fraxv*; M₂ *gāš*. 56 U₂ *°vūnēt*; M₂ adds *pavan kār fraxv yehvūnāt*. 57 Mf₁ om. *xrat āxar . . . šayet yedrūntan*; U₂, A, M₂, ₂, Mr₁, ₂ give the same after *ō kār yāityūd*; U₂ pref. *u*; A, Mr₁ add *i*; M₂ om. *xrat āxar yemalelūnam*. 58 A one stroke less. 59 Mf₁, K, L₁₂ *mas i for*

aēy-am . . . *šapir*; U₁, K give *aēy-am* . . . *kār šāyet yedrūntan* on the margin.
 60 Mf₂, U₂, ₃, A, M₂, Mr₁, ₂ *°būn*; M₁ *bānd*. 61 U₂, M₂ om.; A, M₂ *maš*. 62 Mf₂, U₂, M₂, ₃, Mr₁, ₂ *i*; U₁, K *i u*; U₃ om. 63 All except Mf₂, U₁, ₃, D, K give *dō barā* . . . *lā šāyet* after *ō kār yāštūd*. 64 Mf₂, U₁, ₂, K, M₂, ₃ *dānākihā*; U₃ repeats *i*; M₁ *dānāihā*. 65 U₂, M₁ om. 66 U₃ om. *aš*. 67 U₂ om. 68 K *ēt* cut off in the margin; M₁ *°mūd*. 69 M₁ *kart*. 70 M₁ *u*. 71 U₁ *bēn*; U₂, M₂ om. 72 A, Mr₁ *āsnēt*; M₁ *āsn i*. 73 Mf₂ om. *pētāk* . . . *pētāk āsn xrat*. 74 U₂, A, M₂, Mr₁, ₂ pref. *u*; M₁ om. 75 U₁, K, A om.; M₁ *u*. 76 D, A, M₁ om. *ā*. 77 K *k* cut off in the margin. 78 Mf₂, U₂, A, M₁, ₂, Mr₁, ₂ om. *ih*; M₂ om. *y*. 79 M₁, ₂ *mavan*. 80 D om. *ā*. 81 A adds *ait gōšān*. 82 K om. 83 Mf₁, L₁₂ pref. *xrat āzar yemalelūnam i*; Mf₂ om. *mas* . . . *ō kār yāštūd*; U₁, K add *i*, U₂, A, M₂, ₃, Mr₁, ₂ *xrat āzar yemalelūnam aēy-am yehabūn maš u šapir*; M₁ pref. *u*. 84 M₁ om. *ā*. 85 U₂ om.; A, Mr₁ *ae*; M₁ *xrat*. 86 U₂, M₂, ₃ pref. *ae*; A, Mr₁, ₂ *ae*. 87 So D, A, Mr₁; Mf₁, U₂, L₁₂, M₂, ₃, Mr₂ *°lūnt*; K *°nam*; M₁ *°lūd*; Mr₂ *lūt*. 88 K *min*. 89 M₁ *°mūd*. 90 U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₁, ₂ add *i*; M₁ *sāxn*. 91 M₁ *°tūd*. 92 U₂ pref. *la*; A, M₁, Mr₁ *°lūnēt*. 93 A two strokes less; M₁ *°lūd*. 94 M₁ om. 95 U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. *aš*. 96 M₁ *°mūd*; Mr₁ repeats *yekavīm*. 97 A adds *mavan*; M₁ *°vūd*. 98 M₁, ₂ pref. *u*. 99 U₂ *ān*. 100 M₁ *°vūd*. 101 Only in U₂, D, M₁. 102 All except U₂, D om. 103 U₁ *°dūnt*; U₂ *°dūnēt*. 104 A, M₁, Mr₁ pref. *u*. 105 K, L₁₂, M₂, ₃, Mr₂ add *i*. 106 M₁ *°vūd*. 107 Only in U₂, D, M₁. 108 All except U₂, D om. 109 A, M₁, Mr₁ pref. *u*. 110 Mr₂ adds *i*. 111 M₁ *°vūd*. 112 Only in U₂, D, M₁. 113 All except U₂, D om.; M₂ *u*. 114 A om. 115 So Mf₁; A *yāštūt*; M₁ *yāštūd*; rest *yāštūd*. 116 Mf₁, U₁, K, L₁₂ om. the rest of the paragraph; U₂ has *xrat mānad* for *ae* . . . *xrat*. 117 All except U₂, D, M₂, Mr₁ add *i*; M₁ adds *zak*. 118 M₁ *°vūd*. 119 Mf₂ om. *mavan zamānak* . . . *šnāsik zak yehvūnēt*. 120 D, M₁, ₂, *ān*. 121 M₁ *°vūd*. 122 U₂, D, M₂ add *i*; A pref. *pavan*. 123 M₁ om. 124 U₂ *dānand*. 125 U₂, ₃, A, M₂, ₃, Mr₁, ₂ om. *k*; M₁ *u šnāsik*. 126 All except U₂, D, A, M₁, Mr₁ add *i*. 127 M₁ *°vūd*. 128 U₁, ₂, L₁₂ pref. *i*. 129 So U₂, A, M₁, ₂, Mr₂; U₃, M₂ *zinān*; rest *zyān*. 130 D *awzūnih*. 131 U₂, D, M₂, *ān*. 132 M₁ *°vūd*. 133 U₂ om. 134 Only in D, M₁. 135 All except D, M₁, Mr₁ add *i*. 136 U₂, M₂ *dānand*; D, M₁ *xavītūd*. 137 Only U₂, D, M₂ give this sentence; D om. *ae*. 138 MSS. have *Atahš*. 139 D om.

5. II

1 MSS. give this sentence in the 10th paragraph; Mf₂ om. *č*; U₁, ₂, ₃, K, L₁₂, M₂, ₃, Mr₂ pref. *u*; D pref. the sentence thus: *u zak-č lālātār dušman aēy bēn dušman vānēt martān bēn dušman tabrūnastan martīh yehabūnde āzar hammartāszakīh patākīh pavan kār dēnāk*; A, Mr₁ *u zak-č*. 2 M₁, Mr₁ om. 3 U₁, ₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *martān*; U₂ *martānakīh yehabūd*; M₁ *bēn dušman vānītan martumān*. 4 Mf₂, U₂ *hammartāszakīh*; M₁ pref. *āzar*. 5 Mf₁, U₁, K, L₁₂, M₁, ₂ om.; U₂, A, M₂, Mr₁, ₂ give the word after *dēnā*; U₂ pref. *aēy*. 6 U₂ pref. *tuwānākīh*; M₁ pref. *u*. 7 So Mr₁; all except U₁, A, M₁ have *u*. 8 Mf₂ *dātistān*; U₂ *dēnāk yehabūd*; A, Mr₁ *dēnāk*. 9 Mf₁, M₁ *stēnag*; Mf₂ *stēnagīh*. 10 Mf₂ om. 11 U₂ *tuwān ait*; D *tuwān yehvūndāt*. 12 Mf₂, U₂, A, M₂, ₃, Mr₁, ₂ add *tuxšāh tuwān yehvūndāt kartan*. 13 Mf₁, ₂

axvāh; U₁, s, D, K *axvāb*; U₂, L₁₂, M₂, s, Mr₁, 2 om.; M₁ u *axvāh*. 14 M₁ *aēy-am*. 15 Mf₂ repeats *min Dēnik*. 16 U₁, D, M₁ pref. *vēš*. 17 Mf₂ adds in red ink: *čigōn min Dēn denā kalām nēwak frajam pētāk aīt*. 18 Mf₂ *srišūtāk*; U₂, s, L₁₂, A, M₂, s, Mr₂ *srišūtāk*; M₁ gives *aēy bēn yām u lēlayd min srišūtāk vēš lā xelmūnam for srišūtāk . . . xelmūnam*. 19 U₂, D, K om. 20 Mf₁ *°mūnēt*; Mf₂ *°mūnt*. 21 Only D gives this gloss. 22 Mf₁, 2, U₁, L₁₂, M₂ *gāsih*; M₂ *gāš*. 23 Mf₂ om. 24 U₂, L₁₂, M₂, s, Mr₁, s *Būšasp*. 25 M₁ om. 26 A, M₁ om. *āt*. 27 Mf₁, U₂ *°vūnēt*; U₁ *būt*; A *°vūnāt yehvūnt*. 28 Mf₁, K, L₁₂, M₁ add *xvēš ravēš*; Mf₂ *ae xār ub u īsreš*; U₁, D add *xvāhriš* with *xvēš ravēš* on the margin; U₂, A, M₂, Mr₁, 2 add *xā ravēš ī rāe*; M₂ adds *xvēš ravēš rāe*. 29 Mf₁, U₂, D u *jikārās*; Mf₂ u *jigārih*; U₁ u *jikārās* i with *jigārih* on the margin; U₂ u *jikār aēy sūr bāzū hūšyādārih* for u *jigār* and has *sūr bāzū* in Pers. characters; K, A, M₂, s, Mr₁, 2 u *jikāryās*; L₁₂ *jikārās ī*. 30 U₂, A, M₁, 2, Mr₁, 2 om. 31 Mf₁ pref. u. 32 Mf₁, A, M₁, Mr₁ om. 33 Mf₂ om. *nām burtār ī*. 34 U₂, s, D, K, A, M₁ om. 35 Mf₁, U₁, s, D, K, L₁₂, M₁ om. 36 D *āsnūtāk*; M₁ *āsnitāk*. 37 K, M₂, s, pref. u. 38 So in Mf₂, U₂, K, A, M₂, s, Mr₁, 2. 39 M₁, s *virā*. 40 Mf₂, A, Mr₁, 2 om. 41 U₂ adds *barā yehabūnd*; M₁ om. *ik*. 42 U₁, M₁ *hurōst*; U₂ om.; U₂ has *hudānāk u huvūr aēy apāyišnih pur šnāsak pavan zak ī āxar āxar apāyet huār u s p nēwak rōi aēy xūp čih r i huāb aēy nēwak ābrū yarsenund u min tangih bōjēnēt aēy min Dōzaxv bōjēnēt aēy ahrākīh vabidūnēt kartan dānākīh zak mavan kār i Tan Pasīn yehvūnēt for hamrōst . . . apāyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xūp čih r i huāb aēy nēwak ābrū*; L₁₂ om. *hamrōst . . . Dōzaxv*. 43 Mf₂ om. *ā*; D om. *xvāpar . . . bōxtār*; M₁ om. *r*; M₂ gives in red ink on the margin *aēy nēwak ābrū yarsenund*. 44 U₁, M₁ om. 45 So U₁, M₁; D, L₁₂ add *ih*; rest *bōxt*. 46 U₁, M₁ om. 47 U₁, M₁ om.; D adds *bōjēnēt aēy ahrākīh vabidūnēt*. 48 Mf₂ *hvūr*; D pref. u; K *hamvūr* but *huvūr* on the margin. 49 Mf₁, U₂, A, M₂, s, Mr₁, 2 add *i*; U₁ *apāyišnih*. 50 U₁ adds *i*; D *dānākīh*; A, Mr₁, 2 *šnāsī*. 51 A, Mr₁ *zak pavan* for *pavan zak ī*. 52 D, M₁, 2 om. 53 M₁ om. 54 D adds *dānākīh ō mavan kār pasīn dānēt*. 55 U₂ om. 56 Mf₂ *ō*; U₁, 2, s, A, M₂, s, Mr₁, 2 add *i*. 57 U₁ *frādahnāt*; U₂ adds *frazand*; K *frāxnāt*; L₁₂ *frēdahnāt*; M₁ *°vēnēt*. 58 Mf₁, U₂, s, M₁, 2, Mr₁, 2 *vēš*. 59 U₂ *rōtistāk*; U₂ adds *ēlōn frazand nām burtār barā li yehabūn*; D adds *ēlōn frazand nām burtār barā li yehabūnāe*; A, M₂, s, Mr₂ *rōtastāk*.

5. 12

1 Mf₂ *°bunt*. 2 All except Mf₁ have *Atahš*. 3 Mf₂, U₂, K, M₁, s om. 4 Mf₂ *berā ī Ōhrmazd* for *Ōhrmazd berā*. 5 Mf₂ *mavan žak* for *zak mavan*; U₁ *ān*; D, K, M₂ add *i*. 6 Mf₁ adds *i*; M₁ adds *aēy yehvūnd*. 7 Mf₁, U₂, K *frāč*; L₁₂ *brāč*; M₁ *aw*. 8 Mf₁, U₂, A add *ih*; U₂ adds *aēy lā sasāih*. 9 D om. *č*. 10 Mf₂, U₂, D, M₁ om. 11 Mf₂ *val*; U₂ adds *vad*. 12 Mf₁, 2 repeat; U₁ *hamā*; U₂ *hamāk*; U₂ adds *hamā*; M₁ *hamā hamā*. 13 Mf₂ adds *zak ī*; U₂ *ra* twice. 14 Mf₂, U₂, D, M₁, s om. 15 Mf₁ om. *ān*. 16 Mf₂, U₂, D, M₁ om. 17 U₂ adds *ih*. 18 U₂, s, D, A, M₁, Mr₁ om. 19 Mf₂, U₁, M₁ *hamā*; U₂, D, K, L₁₂, A, M₂, s, Mr₁, 2 *hamāe*. 20 U₂, D add *aēy bēn Vahišt jivāk lenā yehvūnāt*. 21 Mf₂, U₁ *°vūnd*; U₂ *°vūnam* and adds *aēy arzānik yehvūnam*; D, M₁ *°vūnam*. 22 Mf₂ *zak ī*; D *zak*. 23 U₂ *fšā*. 24 Mf₂ *°dūnd*;

U₈, D, M₁ °dūnam. 25 Mf₁, U₈, D, M₁, 2 om. 26 Mf₂ adds *i*; U₈ om. *š*. 27 U₈ tā. 28 Mf₁, 2, U₁, K om. 29 Mf₂ ē; U₈, L₁₂, A, M₁ om. 30 U₁, 2, L₁₂, M₂, 3, Mr₁ °srauih; A °sraui. 31 Mf₁, D pīcf. *i*. 32 Mf₁, U₈ pref. *u*; Mf₂ om.; U₁, L₁₂, A, M₂, 3, Mr₁, 2 *zak-īč*; U₂, K add *i*. 33 Mf₁, 2, U₂, 3, K pref. *i*; U₈, D, M₁ om. ē. 34 Mf₂ *val ō*; U₁, 3, D, L₁₂, A, M₁ om. 35 D gives *nēwak xvatāih* below the word; L₁₂ *huaēvih*. 36 Mf₁, 2 *u dōisrih*; U₂, A, M₂, Mr₁, 2 pref. *nēwak dēlih i*; U₈ *vatartan*; M₁ pref. *u*; M₃ *u dōisrih* in the margin. 37 Mf₂ om. *n*; U₂, M₂, 3, Mr₂ pref. *i*; D *min zak*. 38 D adds *pūhl*; A Časōdarg; M₁ Činvatarag.

5. 13

1 MSS. °vistin; Mf₂ *val harvispīn*. 2 Mf₁ *lak*; Mf₂ *yedrūd*. 3 MSS. have *Ātahš*. 4 Mf₂, U₂, 3, D, A, M₁, 2, Mr₁, 2 om. 5 Mf₂ adds *val valā mavan Ātahš pavān xūnak hučāšmayān val valā*; U₂ adds *pavān hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavān hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf₂ pref. *pavān*; U₂ om. 7 Mf₂, D om. 8 Mf₂ om.; U₈ adds *i tak*. 9 U₈, D add *xvāēt*. 10 U₁ *daham* and explains it in Pers. by *nēk*. 11 Mf₂ adds *i* and om. *zak Ātahš . . . Ātaš min*; D adds *i*. 12 MSS. have *Ātahš*. 13 U₃ om. 14 Mf₁, M₁ om. 15 M₃ *yatbinūnēt*. 16 U₈ *anj rāmišnih xvāēt*; A adds *ē* after *an*. 17 D, K add *i*. 18 MSS. have *Ātahš*; U₂, A, M₂, 3, Mr₁, 2 add *ōhrmazd*. 19 MSS. °vistin; Mf₂ *af-aš harvispīn*. 20 Mf₁ *kāmāk*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 add *aēγ-aš apāyet*. 21 Mf₁ om.; Mf₂ *Ātahš ōhrmazd aēγ-aš apāyet*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 om. 22 Mf₂ om. *ih*; U₈ *huvarišnih*; D, M₁ pref. *mavan*. 23 Mf₁, A, M₂, Mr₁, 2 om. 24 Mf₂ gives *Spitāmān Zaratušť* for the remaining part of the sentence; Mr₁ om. 25 M₁ adds *ih*; U₈ adds *i*; Mr₁ om. *a*. 26 M₁ om. *barā . . . denā*. 27 Mf₂, U₁, M₁ *nāmčāših*. 28 Mf₁ adds *bēn*. 29 M₃ om. 30 Mf₁, L₁₂ om.; Mf₂ om. the gloss. 31 U₁, D, K *mavan*; U₂, M₂, Mr₂ *denā*; U₈ adds *mā*; M₁ adds *mavan*; Mf₁, L₁₂, M₃ om. 32 Mf₁, L₁₂ om.; U₂, Mr₁ *madam*; U₈, M₃ add *i*; M₂, Mr₂ *madam i*. 33 Mf₁, L₁₂ om.; U₁, M₁ *yehabūntan*; M₃ adds *denā*. 34 So in U₂, 3, M₂, Mr₂. 35 U₂ *barših*. 36 So U₃, A, Mr₁; U₂, M₂, Mr₂ *denā*; M₁ adds *mavan*; rest om. 37 M₁ *gūmbad*. 38 Mf₁, K, L₁₂ om. 39 So U₂, 3, A, M₁, 2, Mr₁, 2; rest om. 40 Mf₁ adds *ih*. 41 M₁ om. *ih*. 42 Mf₁, U₁, D, K, L₁₂, M₃ om.; U₈, A, Mr₁ *hanā*; M₁ *hanā mavan*. 43 Mf₁, U₁, 3, D, K, L₁₂, M₃ om. 44 U₁, D *Spitāmān*. 45 Mf₁, U₁, D, K, L₁₂ om.; MSS. have *Zaratušť*.

5. 14

1 Mf₂ *zak i*. 2 Mf₂ °vispīn; rest °vistin. 3 U₈ *gabrā*; D, M₁ om. 4 Mf₂ *martumān*; D repeats *a*. 5 MSS. have *Ātahš*. 6 Mf₁ *ō*; U₁, D, K, L₁₂ om.; U₈, M₁ *madam*. 7 Only in M₃, Mr₁, 2. 8 U₁, A, Mr₁ *nikirēt*. 9 U₈, D, M₃ give this gloss. 10 U₈, M₃ pref. *mavan*. 11 MSS. *Ātahš*. 12 M₃ om. 13 U₃, D, M₃ *sātānēt*. 14 M₃ *nikirēt*. 15 D *yātyūnt*. 16 U₈ om. *w*; D, M₃ *i ašt* for *ayōw lā*. 17 D *čīgōn*; M₂, Mr₂ add *mā aēγ*. 18 Mf₁ *mā* but *madam* above the line; U₂, M₂, Mr₂ add *aēγ madam*; D *mavan*; A, Mr₁ add *ae madam*; M₃ *madam*. 19 Mf₁ *hamsāk*; Mf₂ om.; U₁, 3, K, L₁₂ *hamāe*; M₁ *hamyā*; U₂, D, A, M₂, 3, Mr₁, 2 *hamxāk*. 20 Mf₁, K, L₁₂ add *valā i*; Mf₂

om.; U₁, ₂ add *valā*; D *sak valā*; M₂ adds *lā*. 21 Mf₁, K *hamsāk*; Mf₂ om.; U₂ *hamxā*; M₁ *hamyā*; rest *hamxāk*. 22 Mf₂ om.; U₁, ₂, D, K, L₁₂, M₂, ₃, Mr₂ *barāt*; A, Mr₁ *burt*; M₁ °rūd. 23 Mf₁ pref. *aēγ*; M₁ *hamčīgōn min sak* for *dōst ō dōst*; M₂ adds *barāt*. 24 Mf₂ *val valā*. 25 Mf₂ adds *yedrūnāt*. 26 M₁ *raftārān*. 27 Mf₂, M₁ add *ān*; Mr₁, ₂ *anšūtār*. 28 Mf₂ om. the rest; M₁ *sak*. 29 Mf₁ *valā-č*; Mf₂ *val sak*. 30 Mf₁, U₁, ₂, D, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *raftār Ātaš*. 31 U₂ *armastāt*; U₃ *armasāt aīt* and adds *čīgōn mavan Ātaš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf₁, U₁, ₂, D, K, L₁₂, M₁; rest om. 33 Mf₂ om. the rest; U₃ pref. *min*; M₁ *u*. 34 M₁ adds *č*. 35 D gives on the margin *az dīgar kitāb* in Pers. and adds *čīgōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčīgōn Ātaš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M₁ °lūd; M₂ adds on the margin *čīgōn mavan Ātaš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Ātaš*; A om. *Ātaš . . . yemalelūnēt*. 37 M₁ *u*. 38 M₁ °lūd. 39 U₃ pref. *aēγ*; D *tan*; M₁ *aēγ tan i*. 40 U₁ *armēsāt*.

5. 15

1 A adds *i*. 2 Mf₂, M₁ om.; U₃ *madam*. 3 D, A *burt*. 4 Mf₁ adds *i*; U₁ *asm*; U₂ pref. *frāč*. 5 Mf₁ *frāč yedrūnyēn*; Mf₂, M₁ *frāč yedrūd*; U₁ °rūd; U₂, A, M₂, Mr₁, ₂ *frāč yedrūnēt*; U₃ °rūnyēn; D adds *aēγ kolā aēš mavan min ahrākīh ēsm ēsm madam Ātaš hanxetūnt*. 6 Mf₁, ₂, U₁ om. 7 M₁ om. 8 Mf₂, U₃, D, K, A, M₁, Mr₁ om. 9 U₃, D, M₂ add *aēγ kolā aēš mavan Barsm min ahrākīh bastak Ātaš rā yezbexūd*; M₁ *vistard*. 10 Only U₃, D, M₁. 11 Mf₂ adds *č*. 12 Mf₁, U₃ om. 13 U₃ adds *aēγ urvar hubōi madam ō Ātaš yezbexūd urvar i hadanpāk*; D adds *aēγ urvar i hubōi hanxetūnt i yezbexūd*; M₂ adds *aēγ kolā aēš mavan Barsm min ahrākīh bastak Ātaš rā yezbexūd u urvar hadanpāk aēγ urvar aēγ urvar hu bōi madam hanxetūd yezbexūd*. 14 Mf₂ adds *i valā*; U₁, ₂, K add *i*; D has *Ātaš Ōhrmazd berā ēton madam sak i ō gabrā āxar āfrīn vabidūnt aēγ kolā mavan ēton yezbexūnēt āxar madam valā Ātaš i Ōhrmazd āfrīn kūnēt* for *sak āxar . . . i Ōhrmazd*. 15 M₁ *valā*. 16 So Mf₂, D, A, M₁, Mr₁; rest *āfrīnīnēt*. 17 Only in U₁, A, M₃, Mr₁. 18 U₂, M₂, Mr₂ add *valā*; K om.; A, Mr₁ *mavan ō*. 19 U₂ °nūtā; M₁ °nūd *yehvūnāt*. 20 Mf₂ *mavan valā*; M₃ pref. *mavan valā*. 21 Mf₁, ₂, U₁, D, A, M₃, Mr₁, ₂ *abišt*; M₁ *abišt*. 22 U₂, M₂, Mr₁, ₂ om. 23 U₃, D, M₂ add *yehvūnāt*.

5. 16

1 U₃ pref. *lālā*; D *lālā*; M₃ pref. *lāl*. 2 Mf₁ *ō*; Mf₂ *val*; M₁ *valā*. 3 Mf₁, ₂, U₂, M₁ om. 4 Mf₂ *yehamtūnāt*; U₃ *yehvūnāt*. 5 Mf₁, M₁ om. 6 U₃ adds *tōxm aēγ*. 7 Mf₁, U₁, ₂, D, K, L₁₂, M₃ om. the gloss. 8 Mf₁, D pref. *u*. 9 Mf₁, U₂, M₁, ₂ om. 10 Mf₁, ₂, U₁, ₂, D, K, M₁, Mr₁ om. 11 D om. *i*h; K *barīšnīh*. 12 Mf₁, ₂ *gabrā*; D om.; M₁ *aēγ gabrā*. 13 Mf₂, U₁, ₂, D, K, M₁ om. 14 U₂ adds *ae ramak gōspandān u anšūtādān kabed yehvūnāt*; D om. and gives *aēγ ramak tōrādān u gōspandān u kabed gabrādān gušn bēn bītā u dūtak lak awšūn yehvūnāt ae berā i gušn*; M₂ adds *aēγ ramak anšūtādān u gōspandān kabed*

yehvūnāt; A, Mr₁, ₂ *gušnān*. 15 Mf₁ pref. *u*; Mf₂ om. *madam . . . rāst yehvūnāt*; U₈ pref. *lālā*. 16 So Mf₁; rest *valā*; A *valā* i. 17 U₁, ₂, K, L₁₂, M₂, ₃, Mr₁, ₂ add *i*; A om. 18 A om. 19 A om. 20 Mf₁, U₁, D, K, L₁₂, A, M₃ om. 21 Mf₁, U₁, K, add *i*. 22 U₈ om. 23 Mf₁ adds *i*; U₁, A, Mr₁, ₂ *apāyet*. 24 A, M₁, ₂, Mr₁ om. 25 M₁ om. 26 Only D gives this sentence. 27 U₈ pref. *pavan*; K gives the remaining part of the paragraph at the end of the Nyایش; M₁ *pavan zak hurvārmanih*. 28 Mf₂ *xaiyā*; M₁ *xayā*. 29 Mf₂ *zivad*; U₈ *pavan rāmišn zivēt*; A, M₂, Mr₁, ₂ *ziv a č*; M₃ *ziv pavan ramišn zivē*. 30 Mf₂ i. 31 Mf₂, K add *i*. 32 Mf₁, M₂, Mr₂ add *i*; Mf₂ *šap*. 33 U₈ *zivēt*, 34 Mf₂, U₂, A, M₂, Mr₁, ₂ give *pavan rāmišn zive*; D has *aēy min Dēr Xvatā vad dēr zivē*; M₁ *aēy vad zak zamān ham ēton zivē yehvūnd*. 35 A adds *ih*. 36 Mf₂, U₈ om.; U₂, M₂, Mr₁, ₂ pref. *u*; A *u*. 37 U₂, M₂, Mr₂ *aēvik*; U₈ *aišākih*; A, Mr₁ *adūdiik*. 38 Mf₂, K, M₃ *ziv*; U₈ *zivēt*. 39 D, M₁ pref. *ēton*. 40 M₁ om. 41 So in Mf₁, ₂, U₁, ₃, K, L₁₂, M₃. 42 MSS. have *Ātahš*. 43 Mf₁ adds *i*. 44 Mf₂ adds *avizak i ān* i; U₂, M₂ add *avik u zak* i; A, Mr₁, ₂ add *az-aš u zak*. 45 Mf₂, M₁ *°dūnd*; D adds *vad zak lēlayā mavan lak zivē vad zak zamān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton zivandak yehvūnih ēton denā Ātahš āfrin bāstān γal vabidūnyēn*. 46 Mf₂, U₁, D *zak* i; A *zak*. 47 A, M₃ add *i*. 48 Mf₂ *ēsam yedrūnēt*; U₂, A, M₂, Mr₁, ₂ *°rūnēt*; U₈ pref. *madam*. 49 Mf₂ om.; U₁ *asm*. 50 Mf₂, U₁, ₃, K, L₁₂, M₁, ₃ om. 51 Mf₂, U₁, D, A, M₁, Mr₁ om. 52 U₁ *nikirītak*; D *nikirītak*. 53 Mf₁ adds *dušārm*; Mf₂ pref. *pavan*; U₁, D pref. *dušārm* i; U₈ pref. *min*; M₂ adds *i*. 54 U₈ pref. *dušārm min ahrākīh*; K, L₁₂ pref. *dušārm i ahrākīh*; M₁, ₃ pref. *dušārm rā ahrākīh*. 55 Mf₁, U₁, ₃, M₃ i. 56 Mf₂, U₁, ₃, D, K, M₁, ₃ om.; U₂, A, M₂, Mr₁, ₂ add *i*. 57 Mf₁, U₁, ₃, D, K, L₁₂, M₁, ₃ om. 58 L₁₂ om. 59 So Mf₁, D; Mf₂, Mr₁ *u*. 60 Mf₁, U₂, K, L₁₂, M₂, Mr₂ add *i*. 61 Mf₁ adds *i*; K, L₁₂ om. 62 MSS. *yōšdāsr*. 63 Mf₂, U₂, M₂, Mr₂ add *pavan*. 64 K *pāk yehvūnēt*.

5. 17

1 Mf₂, L₁₂ om. the paragraph. 2 U₁, A *ān*. 3 U₁, M₁ om. 4 All except M₂ have *Ātahš*. 5 U₈ has *i Ōhrmazd ošōmand u tuvānāk ait* for *ošōmand Ōhrmazd*; D, K, A, M₁ *i Ōhrmazd ošōmand* for *ošōmand Ōhrmazd*; M₃ *i ošōmand u tuvānā ait*. 6 U₁ om. 7 K om.; A adds *i*. 8 U₈ adds *anšūtān rā*; K, M₁ om.; M₃ adds *anšūtān*. 9 U₈, M₃ add *ait*. 10 M₂ *aēy*. 11 U₂, M₂ om. i. 12 M₃ adds *i*. 13 U₈, M₃ add *yehvūnēt*. 14 U₁, ₂, ₃, D, K, M₂, Mr₁, ₂ *u*; K, A, M₃ om.; M₁ *mavan*. 15 U₃ om. 16 U₈ adds *ih*. 17 M₃ adds *i*. 18 D adds *ēton Ātahš i lak Ōhrmazd ošōmand u tuvānā ait mavan bēn martumān ahrākīh min valā i xvarsand ait*; K₂ adds *ēton lāk Ātahš bulandtar ait ae Ōhrmazd u zak pavan ahravīh xvarsand ait aēy valā xvarsandīh zak zamān čīgōn mavan kār ahrākīh kabad yehvūnd sardār var aēy Vahišt lenā sardār ait*; M₁ *°mūd*. 19 D gives this gloss. 20 D, M₁ om. 21 D *u*; M₁ om. 22 U₂, A, M₂, Mr₂ om. *n*. 23 MSS. have *Ātahš*. 24 Mf₁, M₂ pref. *u*. 25 U₈, D, M₃ add *kabad tēž u amāvand ait denā Ātahš u kolā aēš mavan ayāwārīh Ātahš vabidūnēt Ātahš madam valā awar rāmišnīh pētākēnēt*; K adds *kabad tēžōmand u kabad amāvand valā Ātahš u valā yehavimūnēt andar ayāwārīh ait aēy bēn ayāwārīh yehabūndak kām ait u pētāk rāmišnīh yehabūnd*. 26 Only U₈, D give the gloss. 27 U₈, M₃ *kartan denā*; D pref. *kartan*. 28 U₈, M₃ *dāštan*. 29 U₈ *zak i Ōhrmazd zak*

for *Ōhrmazd zak i*. 30 *U*₁ *ān*. 31 *Mf*₁, *U*₁, *M*₁ om. 32 *Mf*₁ adds *ih*; *M*₁ adds *ān*. 33 *U*₁, *D*, *A*, *M*₂, *s*, *Mr*₁ *xvāyišnih*; *U*₂ *xvāyišn*. 34 *K* om. *ēt*; *A* one stroke less. 35 *K* adds *ēton ae Ōhrmazd zak āsār yehbūndak at levatā valā xvāhiš kēn vabidūn*. 36 Only *U*₂, *D*, *M*₂ give this gloss. 37 MSS. have *xvāyišnih*. 3 *D* om. 39 MSS. *Atahš*. 40 *M*₂ adds *i*.

NOTES

NOTES

I. KHURSHED NYAISH

¹ Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayagan, §§ 153-157 (Bombay, 1885).

I. O

¹ The portion beginning from *stāem*, 'I praise,' to *bāzavāl bāsat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrazk*, *qādir*, *qavī*, *qadīm*, 'ādil'. ² The manuscripts have *alazak* instead of *alrazk* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of M₃, which has *hamēšak*, 'perpetual.' The word *alrazk* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *razk* being a noun meaning 'daily bread.' U₁ gives in a marginal gloss in Gujarati *alajakno arath Śaśkarut madhe aniṭ [aniṣ.] lakhī che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūzi*, 'daily bread,' which follows the Ar. *alrazk* and has the same meaning, might have led him to conjecture a different word from *alrazk*. We find in the manuscript U₁ *alrazk* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghaṇī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'! It is worth noticing that the Ar. word *razk* and the Pers. *rūzi* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. ¹ I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [. . .], e. g. in paragraph 6, they indicate that the particular text in question is missing.

I. I

¹ For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Afringân-i Dahmân and Afrin-i Khšathryaṇ rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. ² Neryosangh renders Av. *θrīščit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U₁ says in a marginal note in Guj., that it is incorrect to translate Av. *θrīščit* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perdāma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' ³ According to the marginal glosses in Pers. in Mr., 'other creatures' refer to *Firistagān*, 'Angels.' ⁴ In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmik*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darəsa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barəzah-*, Ys. 59. 7 (Sp.); *hvarə.raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahišn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošišn*, 'of one accord,' since the Av. word *hazaoša-* and *zaoša-* are always rendered into Phl. by *hamdošišn*, *došišn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṃghaṭita-*, *saṃhita-*, *nirīkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošišn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekīnā cāhānār*, 'wishers of good.' ⁵ The demonstrative pron. *aētaš*, which stands as the subject to the verb *jihāš* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḍa*, 'here.' The words *Ahurəm Mazdqm*, *Amāšē Spənti*³ and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. ⁶I have changed the reading *jāhāt* given by Geldner in his *Avesta*, 2. p. 37. Stuttgart, 1889, to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. ⁷Regarding the rendering of the cardinal Av. word *Fravaši*, into Skt. by *vrddhi*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. ⁸Ibid., p. 259, note 4. ⁹To explain Av. *Vayqm*, M₁ gives the following interlinear gloss in Pers. *Vay ya'ni paranduh*, 'Vay means bird.' When Av. *Vayu-*, Phl. *Vay*, 'Angel Vayu. wind,' occurs in connection with Av. *uparō.kairyā-*, Phl. *aparkār*, Ner. renders it by *pakšin-*, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sirōzah 1. 21.

I. 4

¹With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātqm Zarduštro tanvasčē xvahyā ūstanēm dadāiti*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

I. 5

¹This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō ābyō dōidrābyō*. Three of the manuscripts, U, F₂, B, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. ²The Phl. and Pers. versions use transcriptions for Av. *vouru.gaoyaoti-*, 'wide pastures.' Ner. renders the epithet by *nivāsitāraṇyah-*, 'forest-residing.' We would expect our Skt. translator to use *gavyūti-*, which is the proper equivalent of the Av. *gaoyaoti-*. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. Stuttgart, 1892. The Guj. version renders it by *jāngalmā pāšbānī karnār*, 'protector in the forest.' M₁ gives in an interlinear gloss in Pers., *pāšbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. ³Av. *ābyō dōidrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *ābyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp-*, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyā*. In Ys. 10. 22, 17. 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Arədvīsūra-*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōiθrābyō*, to mean 'waters of Ardvīsūr.' This is actually the case with the Guj. version, which renders these two words by *pāninā caśmā*, 'spring of water,' and explains them as referring to Ardvīsūr. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duš.dōiθra-* Yt. 3. 8, 11, 15; *spiti.dōiθra-* Vd. 7. 24; *verəzi.dōiθra-* Ys. 26. 7 (Sp.); *vouru.dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *zairi.dōiθra-* Ys. 56. 8, 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardvīsūr presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes* of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmānik Vijār*, l. 56. Bombay, 1887, which gives Phl. *mavan visp dām i šapīr hučāšmihā nikīrēt čašm i valā čašm i Xvaršēt aīt*, Paz. *ke visp dām i vahē hučāšmihā nigarēt čašm i ōi čašm i Xvaršēt hast*, Skt. *yah samagrām sṛṣṭim uttamām sulocanatayā nirikṣte locanam asya locanani yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqīdyāi*, which is the pres. ptcl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqīdyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81. 3.) ⁶In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. ⁷The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēsē*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

1. 6

¹Av. *ṣarurvah-*, 'awake,' is vaguely transcribed into Phl. by *jikār*, *jīgār*, *jigār*, *jigār*, *jīgārā*, *jigār būzā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *baṣṭhabhujah-*, and by *bhujabalavant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus Mf₁ correctly explains it by Pers. *bēdār*, 'awake'; Mf₂ has *dāskār*, 'manifest.' U₁, D, L₁₂ have *hūšyār*, 'cautious'; Mr₂ gives *ṣāhib qūwat*, 'lord of vigor.'

1. 7

¹Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādhāt*.

1. 8

¹Av. *Tiṣṭrayaēnyō*, 'the ones belonging to Tishtar,' is freely rendered in all the versions as referring to the rains, Tishtar being the rain star. ²Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *xvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aēvō Pantā yō Ašahe vīspe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rustam 6; the Vedic *Panthā R̥tasya*, 'the Path of Holy Law,' Rig-Veda 1. 136; the common *ariyo aṭṭhangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. ³It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

I. II

1 Geldner omits this sentence.

I. 12

1 This is translated literally, as *yaoždādrām* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

I. 13

1 My translation here is guided by the tradition; otherwise *paiti-štā-* and *paiti-drā-* would mean 'repulse and resist.'

I. 15

1 Av. *yasāi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. 2 The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. 3 The reading of Phl. *huniṣām* (a transcribed form of Av. *huniṣtām*) is doubtful. The manuscripts U₁, Mr₂ explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. 4 Av. *haxādra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamrāk*, *mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dūst*, *došt*, 'friendship,' but have *dūst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitram ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, I, note 90, Bombay, 1906.

I. 16

1 Av. *haomayē* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. 2 Av. *saōvra-*, Phl. *sōhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *zāvar-*, Phl. *zōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇiḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *zūr*, Guj. *jor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *zaōdra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, I, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *zaōdra*, 'oblation,' and *zāvar-*, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *zāvar-*, Phl. *zōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura-*, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin-*.

2. MIHR NYAISH

2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *āča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispāmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispāmāi auuḥe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vispām māi auuḥe*, *vispa Māuḥe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māuḥe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

2. 15

1 Av. *pairi.jasāi-* in the 1st person is rendered into Phl. by *barā yehamtānāt*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. 2 Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārīh*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

3. MAH NYAISH

3. 6

1 The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

3. 7

1 I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. 2 The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *sarāmyāvant-* which has long *a*.

3. 10

1 Can it be *xvāðra-*, 'comfort,' and *nas-*, 'to copulate'? 2 *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

4. ABAN NYAISH

4. 2

1 Ethical dative as in Latin and Greek.

4. 8

1 This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srāvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husrāvāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F₁, E₁, Mb₁, L₁₁, ²⁸ and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhāṭṭikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh*. I. 45, note 1.

5. ATASH NYAISH

5. I

¹ So following the tradition.

5. 2

¹ Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

5. 3

¹ Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. ² 'as also,' lit. 'and what [are] the obedience and power.'

5. 6

¹ I have taken *xšaθrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apqm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

5. 9

¹ For the form see Bartholomae, *GlPh*. I. 263. 2.

5. II

¹ Lit. 'with upraised leg.' ² Geldner om. this line.

5. 14

¹ Geldner om. the line. ² I have taken *hantəm* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.

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